THE REASONABLENESS OF OUR Christian Service

(As it is contained in the Book of COMMON-PRAYER)

EVIDENCED;

And made clear from the Authority of Scriptures, and Practice of the Primitive Christians.

Or, A short RATIONALE upon our Morning and Evening Service, as it is now Established in the Church of *ENGLAND.*

Wherein every Sentence therein contained, is manifestly proved out of the Holy Bible, or plainly demonstrated to be consonant thereto.

Composed and written by *Thomas Elborow*, Vicar of *Chesewick*: And since his death made publick by the care and industry of *Jo. Francklyn*, A. M. and Minister of *Brentford.*

1 Cor. 1. 10, 11.

Now, I beseech you, brethren, by the Name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you: but that ye be perfectly joyned together in the same mind, and in the same judgment.

For it hath been declared unto me of you, my brethren, by them which are of the house of Cloe, *that there are contentions among you.*

LONDON, Printed for *Richard Chiswell* at the *Rose* and *Crown* in St. *Paul's* Church-Yard. 1678.

Imprimatur.

July 3. 1674.

C. Smith, R. P. D. Epiſc. *Lond.* à Sac. Dom.

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To the most Virtuous

Mrs. FRANCES ELBOROW,

Widow of the late deceased Author.

Madam,

YOur Husband (the Author of this following Treatise) a very worthy, and in his station eminent, Minister of, and (what of greater note) a faithful Advocate for the Church of *England*, besides his continued Exhortations to Piety, to all whom his Care did reach, or his Interest could prevail with, was in the Practises of Publick Duties an eminent Christian Subject, continually

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promoting thoſe Duties fundamental to Government, *Loyalty*, and a *Communion with the Church by Law Eſtabliſh'd.*

Of the former, and his endeavours for it, he gave a good Teſtimony (in the beginning of our late Troubles) by his diligent Perſwaſion of others to it; and, what is truer proof, his own Sufferings for it. The latter became his Care in its ſeaſon too.

When our Soveraign was reſtored to his Right, the Church to its former Order, and He to a Place for the exerciſe of his Function; he endeavoured to undeceive thoſe the foregoing Times had miſled, and to make them ſenſible of the true Harmony in the Churches Publick Divine Service. And as his Endeavour, ſo was his Proſpect, great too: for, ſeeing the Preſent Age even ſpoil'd, he did look forward and endeavour to mend the Succeeding.

To

To this end he writ the following Annotations, with a deſign as great, as good, (and which I hope will not in a ſmall meaſure gain upon the World) to beget the Worſhip of God its due reverent performance, to gain the Church the Communication of all rational *Engliſh* Subjects, and all of the Churches Communion a true ſenſe of their Publick Devotions.

That neither ſo great a good, nor the memory of the worthy Author ſhould dye; not only the care and love, which my Function preſſeth me to, of actions of this nature; but alſo many ſingular acts of kindneſs and friendſhip, which I had receiv'd from the Author, made me gratefully concern'd.

But having added to theſe of his, many and great favours receiv'd from Your virtuous hands, and of thoſe moſt obliging me to perpetuate your Husband's memory, to have him

known to the World, by benefiting it with ſome Work of his, I lay under far greater obligations.

To ſatisfie which, that among other ſcatter'd Papers which came to my hands, I ſhould chooſe to publiſh this Piece, was in conſideration of his intent thoughts upon the benefits of it, and of the concurrence of Your generous temper, rather deſiring the benefit of moſt, then the ſatisfaction of the moſt curious: Knowing moreover, that any name or thing made publick, hath its reception, and takes the meaſure of its eſtimation, from the greatneſs or the generality of the advantage it brings.

There had layn indeed a juſt accuſation againſt me, as of diſ-ingenuity toward the Publick, ſo of great ingratitude to your Virtues, and to the memory of your Husband, upon my neglect in this concern. However, now give me leave of this neceſſity

to

to make a ſmall piece of virtue, and from that little care the publiſhing this Book requir'd in me, take advantage to expreſs my gratefulneſs to the memory of the worthy Author; and to you the ſurviving part of him, my deſire to ſhew my ſelf,

Madam,

Your very faithful

Friend and Servant,

Brentford,
June 6.
1677.

J. F.

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THE PREFACE TO THE READER.

Courteous Reader,

I find written Eccles. 5. 1. *that some persons, who come into the Religious Assemblies to offer up their service and devotions to God, and for want of due consideration, do absurd things, they do evil, and consider not that they do it. Now if it be demanded who they are that do so, the same Scripture tells us; They, who do not keep their feet when they enter into the house of God,*

do

do not demean themſelves with all the Reverence imaginable, when they come into that Holy place, where Gods terrible Majeſty is repreſented, which is enough one would think to ſuppreſs any unworthy and irreligious actions or thoughts; They, who do not come into Gods houſe with all holy devotion, and prepared reſolutions to offer to him an holy Worſhip and Service, ſuch as he will accept of; They, who are not ready to hear, and to receive inſtruction to ſalvation by the Word of God, which is there publickly taught; They, who do not readily diſpoſe themſelves to all voluntary obedience to the ſame Word, in which obedience conſiſts that Service, which is more acceptable with God than any Sacrifice outward; They, who come into Gods houſe, and ſpecial preſence there, to offer him a Sacrifice, and perform it in ſuch a groſs and rude manner, as that God will not, indeed cannot accept of it; they do as it were affront him in his own houſe, they offer him an abuſe before his face; they come to expreſs their folly, rather then to ſhew their devotion; they give him the Sacrifice of fools, and all for want of due conſideration: For they conſider not that they do evil. Now to correct all theſe errours and evils, which may be committed in the Service of God for want of due conſideration, (which are great evils, however little account we may make of them) I ſhall fix

your

your conſiderations upon ſome few things very neceſſary to be thought upon, when ye are either going about, or are upon the Service of God.

1. *When ye are entring, conſider that ye are entring Gods houſe, and therefore keep your feet when ye enter,* Eccleſ. 5. 1. *which words are a caution, commanding our care and our conſideration that we do not enter rudely, that we do not enter raſhly and unadviſedly: For we are going into the houſe of God, whither we are to carry nothing along with us, which may be diſpleaſing and offenſive unto that God, into whoſe houſe we are going. We are to look to our feet, that is, our paſſions and affections, which are as the feet and lower part of our ſouls. We are to undreg them of all earth, dirt and filth, that nothing which is earthly or ſenſual, may mingle with our ſpiritual imployments, wherein we are to be exerciſed, and wholly taken up during our ſtay in that Holy place. When* Moſes *and* Joſhua *approached that ground, which the preſence of God by his Angel made holy, they were commanded to put off their ſhoes,* Exod. 3. 5. Joſh. 5. 15. *By which in a figure was intimated, the cleanſing of the ſoul from that filth of ſin, which is required of every one, who draws near unto God,* Heb. 10. 22. *When our buſineſs is with God, we are to mind*

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our buſineſs, to have our minds, hearts and affections ſet only upon it. When we come into the houſe of God, which is the figure of heaven, we are to leave the earth and the world behind us, and to have our converſation only in heaven. When Abraham *went to ſacrifice, and to offer up the deareſt thing which he had, unto God, he left his Aſs and his Servants behind him,* Gen. 22. 5. *And when holy* Bernard *entred the Temple, his uſual ſaying was,* Stay behind all my worldly thoughts: *So when we are to enter Gods houſe, and are making our approaches to do him ſervice, we ſhould have nothing to do with the world, but take off our hearts and affections clear from it. As we would keep our feet as much as poſſibly we can from dirt and filth, when we are to enter the Preſence-Chamber of a King; ſo when we enter into Gods houſe, which is his Preſence-Chamber, we are to keep the feet of our ſouls clean, and unſpotted from the world, though not altogether clean, yet as clean as they can be kept. Like thoſe, who come out of the dirt, into a well-ſwept room, we muſt caſt away that filth and uncleanneſs, which we may have contracted in our worldly affairs, when we are entring into the houſe of God.* Keep thy foot when thou entreſt; *it is an expreſſion borrowed from the Heathens, eſpecially the* Ægyptians, *who would not enter their Idol-Temples with*

ſhoes

ſhoes on their feet. And amongſt his other precepts, Pythagoras *gave this for one*, When thou ſacrificeſt or worſhippeſt, put off thy ſhoes from thy feet. *By which is intimated to us, who look not ſo much at the ceremony, as at the meaning of it, That when we come into Gods houſe, who is a God of purity, in whoſe preſence the brighteſt Angel is impure, we are to ſee that all be pure about us; we are to come with pure hearts, pure hands, and to preſent him with pure offerings; eſpecially we are to look to our affections, the feet of our ſouls, to ſee that they have contracted no impurity, for if they be pure, the whole man is pure*; Keep thy foot when thou entreſt. *This is the firſt conſideration, which if well thought upon, would prevent many of thoſe rudeneſſes, evils and miſdemeanours, which unwiſe men raſhly commit in Gods houſe, and ſo offer to him the Sacrifice of fools, for want of due conſideration.*

Secondly, *When thou art entred the houſe of God, let thy next conſideration be, that thou art in the preſence of God, there where God is preſent in a more ſpecial and peculiar manner: He is every-where preſent by his Eſſence, which is infinite, and cannot be contained within bounds or limits: He is every-where preſent by his Power, turning the Orbs of Heaven with his*

his hand, fixing the Earth with his foot, guiding all Creatures with his eye, and refreshing them all with his influence; but he is more specially present in some places, than in others, by the several and more special manifestations of himself to extraordinary purposes. Thus by Glory his seat is in Heaven, where his Servants dwell with him; by Grace and Benediction he is present in Holy places, and Sacred Assemblies, where his Servants walk with him, and worship him. Well then, consider what thou art, and what God is into whose special presence thou art come, and what is thy business with him. Thou art a feeble infirm creature, made up of nothing but wants and weaknesses; God is a Creator All-sufficient to heal thy infirmities, to supply thy wants, and to manifest his strength in thy weakness. It is thine own misery and his mercy, which are the two chief motives that bring thee into his house of prayer. That which brought home the Prodigal into his Fathers house, Luk. 15. 17, 18. *we may suppose brings thee into Gods house, want and woe in us untoward Children, pity and plenty in God a good and kind Father. For is not this our business with him, (if we do truly understand our own business) to have our needs and wants supplied, our sins pardoned, our miseries relieved by mercies, and all our insufficiencies every way answered out of*

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that inexhauſtible fountain of his goodneſs who is all-ſufficient? This is the beſt title we can give our ſelves, we are all but his creatures; and if we are juſt to our ſelves, and not partial, we muſt confeſs that we are none of the beſt creatures, by our own default, but vile and vitious more than enough. Our dependance both for our being, and well being, and for what is requirable to both, is entirely upon our Creator, and him only, whoſe creatures we are; but whatever tends to our ruine, undoing, infelicity and miſery, is meerly from the Serpent and our ſelves. So that as I noted before, our own miſeries, and Gods mercies, our wants, and Gods many ways to ſupply them, our ſins, our many ſins to be pardoned, and Gods inclinations, great inclinations for to pardon them, if we are truly and ſincerely penitent, are the two great motives, which bring us into Gods houſe, into his ſpecial preſence; but we are to lay open our ſelves before him, from whom we cannot hide our ſelves though we would; for he made us, and knows us, better than we know, or can know our ſelves. For there is not any creature that is not manifeſt in his ſight; there is no man ſhall be able to diſguiſe himſelf ſo cunningly, but God will diſcover him, all things are naked and opened unto the eyes of him, with whom we have to do, Heb. 4. 13.

Thirdly, *But now in the third place, let us consider what we are to do first, after we have made our adorations as we ought to do, when we are come into Gods house and special presence. Now methinks those vile, unprofitable, and pernicious things called our sins, (which are indeed properly our own) should come to our remembrance. There is nothing so likely to hinder good things from us, as our sins unconfessed, unrepented of: They hinder our prayers from ascending acceptably unto God, for God will not hear sinners, who bring nothing but their sins unrepented of for an offering, and like* Adonijah *lay hold on the Altar with all their sins and rebellions about them; and they hinder Gods blessings from descending comfortably upon us. Therefore when we are come into the presence of God, and are all met together in his house, to offer up our solemn Service and Sacrifice to him, we ought in the first place to make Confession of our sins, to which necessary and important duty we are not only moved and invited by the Word of God, in many places, and by many urgent motives and reasons, but we are also by the same Word instructed how to perform it. We are not to dissemble our sins before that God, from whom we cannot hide them, but we are to confess and acknowledge our manifold sins and wickednesses, with humble, lowly, penitent and obe-*

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dient hearts, to the end that we may obtain forgiveneſs of the ſame by Gods infinite goodneſs and mercy. This is a duty which ought to be done by every private Chriſtian at all times, in the Cloſet, and in the ſecret chambers, but chiefly and moſt ſolemnly is to be done by all Chriſtians, when they are met together in Chriſtian Aſſemblies; that having done this firſt, they may be the better diſpoſed to do other things, which are alſo then and there fit and neceſſary to be done. 1. *To render to God a tribute of thanks for mercies received.* 2. *To render him a tribute of praiſe in the beſt expreſſions.* 3. *To hear his Word with all attention, due reverence and devotion.* 4. *To beg humbly of him all neceſſary things which we want, either for our ſouls or bodies, for our ſupport or duty. All which things cannot be well done, nor done with any good ſucceſs by thoſe, who would endeavour to hide their ſins from God, and decline to make ſincere confeſſion of them, with a purpoſe to forſake them. For he that covereth his ſins, ſhall not proſper; but he that confeſſeth and forſaketh his ſins, ſhall have mercy,* Prov. 28. 13.

Fourthly, *Thus far our conſiderations, as to our affairs in the Temple, and the houſe of God, are right, and being well entertained by us, and often and ſeriouſly thought upon, may*

rectifie many evils and disorders, which by fools and inconsiderate persons are too frequently there committed. Now having seriously considered all that is before mentioned, and having resolved to do it too upon serious consideration, then it will in the next place concern us, when we are all present together, with pure hearts, and humble voices, to make our approach to the Throne of Gods heavenly Grace, and to confess. (all meekly kneeling upon our knees) 1. That God is Almighty, able to help us, and a most merciful Father, willing to hear us. 2. That we are grievous sinners, who have neglected to do our duty, and have not refrained to do whatsoever is contrary to it. 3. That our condition is sad and deplorable, that there is nothing either in us, or from us, which can minister to us any relief; but that upon our unfeigned repentance, our departing from sin, and amendment of our lives, and serious resolutions to live better for the future, Grace is to be had from the Throne of Grace, by the Mediatour of Grace Jesus Christ. For as God delights not in the sin of any man, but would have all men come to repentance; so neither is he pleased with the death of any penitent sinner, but hath given forth his promises of pardon and forgiveness, to be authoritatively conveyed by the mouths of his Ministers, to all who have received the Grace of true repentance,

tance, (which we are constantly to pray for) and are acted on by his holy Spirit to lead holy and pure lives; that so by living exactly according to the measures of Grace received here, which is Glory begun, we may come to Glory hereafter, which is Grace complete, and all through Jesus Christ, unto whose Throne we may come boldly, yet humbly, not trusting to our own merits, but relying upon Gods mercies through Christs merits, that we may obtain mercy, and find grace to help us in time of need, Heb. 4. 16.

Fifthly, *Having thus seriously composed our selves by a deep consideration of our sins both confessed and acknowledged, and by the consideration of our wants to be supplied, and of the greatness and goodness of that God, to whom we are to make our addresses for the pardon of our sins, and the supply of our wants; Then it is very well worthy our consideration, and upon consideration we may resolve within our selves, that we cannot come with a better and more acceptable Prayer, to be offered up unto the Throne of Grace, than that which the Mediatour of Grace himself hath taught us, saying,* When ye pray, say, Our Father which art in heaven, *Luk.* 11. 2. *in which Prayer, before we offer it up, we may do well to take notice both of the method, and of the*

matter contained in it. The method of the Prayer is this; 1. There is a Preface, ſhewing whom we pray to: We pray to God, who is a Father, and ſo willing; who is in Heaven, and ſo able to help us; who is ours in Chriſt, and ſo by a warrant and commiſſion given us from Chriſt, we may with the more confidence make our addreſſes to him As he is a Father, we pray to him in hope; as he is ours, a common Father, we pray to him in hope; and as he is in Heaven, we pray to him in fear, humility and devotion. 2. There are Petitions, ſhewing what we pray for, and in what order: Firſt, we pray to God (as it is fit we ſhould) for thoſe things which concern his Glory, and by which his Name may be hallowed and glorified: Next, we pray for thoſe things, which concern our good of Glory, Grace, and Nature. We pray that Gods kingdom may come, that his power and dominion may appear all over the world; we pray that his will may be done by us men on earth, as it is done by the Holy Angels in heaven, and that we may all live in all holy obedience to his commands. We pray that God would give us daily bread, all things needful both for our ſouls and bodies, for our ſupport and duty whilſt we live here. In the next place we pray againſt the evil of ſin paſt, that God would in mercy pardon it, and incline us to have the like pity and com-

paſſion one of another; we pray againſt the evil of ſin to come, that God would by his grace keep us from it; we pray alſo againſt the evil of puniſhment, external, internal, eternal, that God would keep it from us by his mercy. This is the ſumme of the Dominical or Lords Prayer.

Sixthly, *Being thus as it were refreſhed and enlivened by this Prayer, we are next to proceed in very good order to the more ſolemn Service and Worſhip of God. deſiring his aſſiſtance to open our lips, that we may praiſe him in the beſt manner: For without Gods grace we can do nothing; and it is moſt certain, that the Devil will be then moſt ready to hinder us, when we are moſt diſtrouſly bent to ſerve and praiſe God. Having therefore petitioned God in the Dominical Prayer, meekly kneeling upon our knees, and having joyntly craved his aſſiſtance in what is farther to be done, it follows next that we ſhould in the moſt chearful poſture, (which is ſtanding) exhibit to God our Lauds and Praiſes, for all thoſe bleſſings which he hath moſt graciouſly conferred upon us; which Praiſes of God cannot be better ſet forth, than in the Book of Pſalms, which his own Spirit hath endited; which once made up a great part of the* Jewiſh *Service, and which Chriſt himſelf conſecrated*

by his and the Apoſtles uſe of them, to bear a part in Chriſtian Aſſemblies. Wherein we are to conſider, 1. *Whom we are to praiſe,* The Lord. 2. *How we are to do it, joyntly with voices of Pſalmodiſts, and joyful hearts,* Let us ſing, let us heartily rejoyce. 3. *Why we are to do it,* Becauſe he is the ſtrength of our Salvation, *our mighty Saviour and deliverer, ready to ſupply all our needs, to help us in all our dangers and diſtreſſes, and can and will ſuccour us (if we relie upon him) when we are moſt deſtitute. O come therefore,* let us ſing unto the Lord, let us heartily rejoyce in the ſtrength of our ſalvation, Pſal. 95. 1. *which Pſalm hath been uſed by the Church of God in all ages, for an Introit Pſalm, to put us in mind how we ſhould praiſe and glorifie God. Now as we invite our ſelves by this Pſalm to give glory to God, ſo it is meet and convenient that at the end of every Pſalm we ſhould actually do it, ſaying, Glory be to God the Father our Maker, to God the Son our Redeemer, to God the Holy Ghoſt our Sanctifier, as it hath been the ancient uſe in all Chriſtian Aſſemblies.*

Seventhly, *Having offered up our Lauds and Praiſes to God in a moſt ſolemn manner, whereby we may not only inſtruct our ſelves, but edifie Gods glory; then to give a kind of reſt*

reſt to our devotions, that they tire not, it follows in due and proper place, that we ſhould with all devout diligence, ſober, ſerious, and grave attention, give up our ſelves to the hearing of Holy Scriptures diſtinctly and orderly read out of both the Teſtaments: For as it was once the practice of the Jews in their publick Service, to have one Leſſon read out of the writings of Moſes, *and another out of the other Prophets, that the people might ſee the Harmony and agreement betwixt* Moſes *and the reſt; ſo the like uſe and practice hath been obſerved by Chriſtians in their publick Aſſemblies, to have one Leſſon read out of the Old Teſtament, and another out of the New, (only a Hymn uſed betwixt both, to take off from the tediouſneſs, and to make the Service the more recreative) that people may be able to ſee the Harmony of both the Teſtaments, to diſcern one God, one Chriſt, and one Spirit in both, and how the Old Teſtament carries the New along with it in the ſame bottom, that both aim at one and the ſame great deſign, to make men firſt holy, and then happy. And this reading of Scripture hath been in ancient times eſteemed Preaching, as appears* Act. 15. 21. *where it is ſaid, That* Moſes *of old time had in every City them that preached him, being read in the Synagogue every Sabbath-day. There are indeed other ways of preaching beſides this:*

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Dilating upon a Text of Scripture, is preaching; Catechizing, is preaching: Expounding, is preaching; yet this hinders not but bare reading of the Text may be preaching alſo, and may for ought I know edifie as well as any Gloſs made upon it. For can we imagine that a ſet ſpeech of any man, made upon a Text of Scripture taken at all adventure, (though it may ſet an edge upon ſom hearers devotion) ſhould yet edifie more than the Text it ſelf, or adde any efficacy to that? Certainly the Sermons of Moſes, and the Prophets of Chriſt, and his Apoſtles, being often heard with attention and devotion, as they are often read, may inſtruct as much as any ſet ſpeech delivered by men of meaner gifts, which may be as ſoon forgotten as it is ſpoken, and may be oft-times more obſcure too, than the Text which it endeavours to explain. This is not ſpoken to detract from ſolid and ſeaſonable preaching, but only to vindicate the Word read from that ſcorn, which too many put upon it in theſe evil days.

Eighthly, *Having devoutly heard the Word of God, and by often hearing of it, been well grounded and inſtructed in thoſe points of Faith, which are neceſſarily to be believed by all, who ſeek for ſalvation by Jeſus Chriſt the anointed Saviour, (which points of Faith are briefly*

briefly ſummed up in the Apoſtles Creed, and only enlarged by way of explication in the Nicene and Athanaſian) it follows next in very good order, that we ſhould in a poſture of reſolution, which is a ſtanding poſture, make publick and joynt Confeſſion of that Faith with our mouths, which we believe in our hearts; to ſhew that we dare own it in the face of all the world, and are not aſhamed of it. Wherein we confeſs to believe, That there is one God maker of all things, one Chriſt redeemer of mankind, one Holy Spirit, ſanctifier of the elect people of God, which people are an holy ſociety or Church; Catholick, diſperſed over the world; and a Communion of Saints, firmly united by all the communications of love and charity, acted by the ſame Spirit, governed by the ſame Laws, leading holy and pure lives, having all the ſame hopes to have their ſins pardoned, their bodies raiſed from death to life again, and ſouls and bodies both re-united and crowned with glory in an immortal and endleſs life. This is the ſumme of our Faith, which we are to make Confeſſion of after the hearing of the Word; Becauſe Faith comes by hearing, and hearing by the Word of God, Rom. 10. 17.

Ninthly, *Having thus far proceeded in the publick Service both for Morning and Even-*

ing,

ing, in a right and due order, it is meet in the close of all (when we have first prepared and fitted our selves by some quickning reciprocal Responds) that we summe up either in Litanies, universal Collects, or Collects apart, all that we are to pray unto God for, or to praise him for in publick Assemblies. Now all will come under the heads mentioned 1 Tim. 2. vers. 1, 2. *which Text seems to be a platform, according to which the publick Service fitted for Christian Assemblies was first framed up; wherein we meet with,* 1. Supplications, *for the averting of all hurtful things from us, sins, and dangers, that God would turn us from the evil of sin by Grace, and turn from us the evil of punishment by Mercy.* 2. Prayers, *for the obtaining of all good things, which we want for our souls and bodies; for our souls, pardon of sins past, and grace to forsake sin for the future; for our bodies, all things needful and convenient for us whilst we live here, what God knows best for us, in order to advance his glory, to promote the good of others, and the salvation of our own souls.* 3. Intercessions, *for others, for all mankind, for all Governours secular and spiritual, that they may act their parts over us, and we may live peaceably and quietly under them; For all persons any ways afflicted, for enemies, persecutors, and slanderers; and we are to beg*

of God for them the ſame good things as we would beg for our ſelves. 4. Giving of thanks, *wherein we are to bleſs God for all mercies already received, vouchſafed to our own perſons, to all who relate to us, to the Church and State whereof we are members, to all mankind. We are to give unto God the retribution of thanks, for all ſpiritual bleſſings, for giving us his Son and holy Spirit, for affording all means to bring ſinful men from their vitious courſes unto himſelf; for ſuffering us to be born within the pale of the Church, to be brought up in Chriſtian Religion, where we have the advantages of the Word, Sacraments, and all the means of eternal life put into our hands. We are to render to God our thanks, for his patience and long-ſufferance, in waiting for our repentance; for his calls and invitations, outward by his Word, inward by his Spirit, to bring us to repentance; for his good, great, and gracious work wrought upon any of us, in bringing us clear off from prophane, worldly, and carnal courſes, to lead Godly and Chriſtian lives. We are alſo to praiſe God, and to give him the retribution of our thanks for temporal bleſſings, for the peace and proſperity of the Church and Nation, for all remarkable deliverances vouchſafed to either; for all the good things of this life in general, and in particular for health, food, raiment, friends, all*

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preſervations and deliverances, and for all mercies whatſoever, which cannot eaſily be enumerated. Under all the forementioned heads, the main body of the Service conſtantly uſed in our Chriſtian Aſſemblies, is contained; which Service is to be concluded with the Prieſts bleſſing and benediction, without which the Aſſemblies cannot well be diſmiſſed, or diſſolved.

Theſe few conſiderations I thought good to recommend unto you, not ſo much to inſtruct the knowing, as to inform the ignorant, who either enter not Gods houſe at all, but it may be are worſe imployed when they ſhould be there, which is an evil they conſider not of, and ſo they offer God no Sacrifice at all; or elſe they enter it without any devotion or reverence, which is another evil that they conſider not of, and ſo they offer to God a Sacrifice of fools; or being entred, it may be do not underſtand their own offering which they are to offer up, and ſo they offer to God they know not what, ſerve him they know not how nor wherefore. But to correct thoſe evils, that perſons may come to the houſe of God, come as they ſhould come, and knowingly and underſtandingly do what there is fit to be done, I have preſented theſe conſiderations to thoſe, who do evil in Church-Aſſemblies, and conſider not when they

do

do it. These, Christian Reader, with the following Notes made upon our Service-Book, I freely offer to thee, hoping that thou wilt as kindly accept them, as I do freely offer them, and I pray God to direct thee, and to give thee a right understanding in all things.

Farewell.

R U-

RUBRICK.

The Order for Morning Prayer daily throughout the Year.

EXPLANATION.

Note 1. THat Prayer is a devout aſcent of the Soul to God, whereby we petition him for ſuch things as we need both for our ſupport and duty; and we ought to be frequent in this devout exerciſe, becauſe it is not only the great duty, but the greateſt priviledge of a Chriſtian, commanded by Chriſt's Precept, and commended by Chriſt's Example, who was frequent in Prayer not ſo much for himſelf, as for our benefit and inſtruction.

Note 2. That Prayers, eſpecially publick in the Church-Aſſemblies, are to be ordered, ſet and preſcribed; becauſe in the Church, which ought to be the School of comlineſs, things are to be done decently, by obſerving every due and proper Scheme and Figure,

which the action ſhall require, and according to the order and appointment of Eccleſiaſtical Governours, 1 *Cor.* 14. 40. It is much to be wondred at, that any perſons of ſober judgments, and well ground in Religion, can imploy their time ſo ill as to deviſe and ſtudy objections againſt preſcribed Prayers in the publick Service of God: Becauſe ſet forms were preſcribed by God in the Old Teſtament, *Numb.* 6. 23, 24, 25. *Deut.* 26. 5. Chriſt in the New not only enjoyned a ſet form to be uſed by his Diſciples, *Luk.* 11. 2. but he, whoſe every action ſhould be our inſtruction, uſed one himſelf. It was alſo the practice of the *Jews*, from the time of *Ezra*, and long before, conſtantly to uſe ſet forms of Prayer by way of Liturgy; neither did they uſe them only as a neceſſary proviſion for the Ignorant, but as a ſecure hedge and fence to their Religion, by this means to keep all mixtures and corruptions out of their Church; and they had 18 Prayers or Benedictions ſet and compoſed, according to the matter and form of which ſome ſay the Lords Prayer was inſtituted; and it is very probable, that in imitation of the *Jews*, the Pagans might uſe ſet forms at their Sacrifices, and moſt certainly they did; which forms were firſt approved of by the Prieſts, before they were uſed; and when they

they did uſe them, they read them out of a Book, that they might neither ſtray in the matter of their Prayers, nor offend in the manner. And that the Church of Chriſt hath in all ages uſed a preſcribed and ſet Form, I think is not to be queſtion'd: After Chriſts aſcenſion, and before the Holy Ghoſts deſcenſion, they continued all with one accord in Prayer and Supplication, *Act.* 1. 14. which Prayer was certainly in a ſet form, for as yet the Holy Ghoſt was not come down upon them, neither were they qualified for Prayer above the ordinary rate of other men; and when the Holy Ghoſt did come down with his extraordinary gifts, thoſe gifts continued not long, and therefore an early proviſion was made for ſet forms to be conſtantly uſed, to ſupply the defects of them; which Liturgies (as ours is) were framed up according to St. *Paul's* preſcribed pattern, 1 *Tim.* 2. 1. conſiſting, 1. *Of Supplications*, for the averting of all hurtful things, ſins and dangers. 2. *Of Prayers*, for the obtaining of all good things, which they wanted or ſtood in need of. 3. *Of Interceſſions*, for others, for Kings and all in Authority, for the whole Church. 4. *Of Thanksgivings*, for mercies already received: in all which they prayed not only for themſelves, but in a greater diffuſion of their charity for all mankind. And all were

prescribed, 1. That the people might the better joyn with the Minister, and say *Amen* to the Prayer. 2. That the peoples wants might be the better enumerated, the people themselves be the better edified, all absurdities in Prayer might be avoided, and all might with one mind and one mouth glorifie God, *Rom.* 15. 6.

RUBRICK.

At the beginning of Morning Prayer, the Minister shall read with a loud voice some one or more of these sentences of the Scriptures that follow; and then he shall say that which is written after the said sentences.

When the wicked man turneth away from his wickedness that he hath committed, and doth that which is lawful and right, he shall save his soul alive, *Ezek.* 18. 27.

I acknowledge my transgressions, and my sin is ever before me, *Psal.* 51. 3.

Hide thy face from my sins, and blot out all mine iniquities, *Psal.* 51. 9.

The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise, *Psal.* 51. 17.

Rent your heart, and not your garments, and

and turn unto the Lord your God; for he is gracious and merciful, ſlow to anger, and of great kindneſs, and repenteth him of the evil, *Joel* 2. 13.

To the Lord our God belong mercies and forgiveneſſes, though we have rebelled againſt him; neither have we obeyed the voice of the Lord our God, to walk in his Laws, which he ſet before us, *Dan.* 9. 9, 10.

O Lord, correct me, but with judgment, not in thine anger, leſt thou bring me to nothing, *Jer.* 10. 24.

Repent ye, for the kingdom of Heaven is at hand, *Mat.* 3 2.

I will ariſe, and go to my Father, and will ſay unto him, Father, I have ſinned againſt heaven, and before thee; and am no more worthy to be called thy ſon, *Luke* 15. 18, 19.

Enter not into judgment with thy ſervant, O Lord; for in thy ſight ſhall no man living be juſtified, *Pſal.* 143. 2.

If we ſay that we have no ſin, we deceive our ſelves, and the truth is not in us. But if we confeſs our ſins, he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs, 1 *John* 1. 8, 9.

EXPLANATION.

The forecited ſentences are all taken word for word out of the Holy Scripture; of which the Miniſter may, according to his diſcretion, and as a fit occaſion ſhall be offered, make his choice; which he is to read with a grave, diſtinct, loud but humble voice, always conſidering that they are here ſet in proper place to mind the Congregation of their own miſery, and God's mercy, and to prepare and ſtir up the hearts of people for the better performance of Holy Duties, following both with alacrity and devotion. ——

DEarly beloved brethren, *Jam.* 2. 5. the Scripture moveth us in ſundry places to acknowledge and confeſs our manifold ſins and wickedneſs, 1 *John* 1. 9. *Pſal* 51. 3. *Pſal.* 38. 18. and that we ſhould not diſſemble, nor cloak them before the face of Almighty God our heavenly Father, *Prov.* 28. 13. *Pſal.* 32. 5. but confeſs them with an humble, lowly, penitent, and obedient heart, to the end that we may obtain forgiveneſs of the ſame by his infinite goodneſs and mercy, *Pſal.* 10. 17. *Pſal.* 34. 18. *Joel* 2. 12, 13. And although we ought at all times humbly

to

to acknowledge our ſins before God, 1 *Tim.* 2. 8. yet ought we moſt chiefly ſo to do when we aſſemble and meet together, *Levit.* 4. 14. to render thanks for the great benefits that we have received at his hands, *Pſal.* 68. 19. to ſet forth his moſt worthy praiſe, *Pſal.* 50. 23. to hear his moſt holy word, *Hebr.* 3. 7. *Rom.* 10. 17. and to ask thoſe things which are requiſite and neceſſary as well for the body as the ſoul, *Mat.* 6. 11, 12. *Mat.* 7. 7, 8. *Jam.* 4. 2, 3. Wherefore I pray and beſeech you, as many as are here preſent, to accompany me with a pure heart, and humble voice, 1 *Cor.* 4. 16. 2 *Cor.* 2. 8. 2 *Cor.* 5. 20. unto the throne of the heavenly Grace, ſaying after me, *Hebr.* 4. 16.

EXPLANATION.

The forementioned Exhortation is grave and ſerious, exactly agreeable to Holy Scripture, in which the people are invited and exhorted in an Apoſtolical ſtile, to confeſs their ſins humbly to the Lord; who is able to help them, becauſe Almighty; and willing to hear them, becauſe moſt merciful. It gives us in a ſhort ſumme, the chief ends of our publick meetings in the houſes of God; it ſets us ſome ſteps forward toward repentance, makes us to know that we have

offended, inſtructs us how and in what manner to acknowledge our offence, and by degrees brings us to confeſſion upon our knees.

RUBRICK.

A general Confeſſion to be ſaid of the whole Congregation after the Miniſter, all kneeling.

ALmighty and moſt merciful Father, *Gen.* 17. 1. *Gen.* 35. 11. 2 *Cor.* 1. 5. we have erred and ſtrayed from thy ways like loſt ſheep, *Pſal.* 119. 176. 1 *Pet.* 2. 25. we have followed too much the deviſes and deſires of our own hearts, *Hebr.* 3. 10. *Gen.* 6. 5. we have offended againſt thy holy Laws, *Act.* 7. 53 *Dan.* 9. 9, 10. *Jam.* 2. 10. *Jam.* 3. 2. we have left undone thoſe things which we ought to have done, and we have done thoſe things which we ought not to have done, *Rom.* 7. 15, 19. and there is no health in us, *Iſa.* 1. 5, 6. But thou, O Lord, have mercy upon us miſerable offenders, *Luke* 18. 13. *Pſal.* 51. 1. Spare thou them, O God, which confeſs their faults, *Joel* 2. 17. *Hoſ.* 14. 2. reſtore thou them that are penitent, *Pſal.* 51. 12. *Hebr.* 6. 6. according to thy promiſes declared unto mankind in Chriſt Jeſu

Jeſu our Lord, *Epheſ.* 3. 6. *Rom.* 15. 8. 2 *Cor.* 1. 20. And grant O moſt merciful Father for his ſake, *John* 14. 13, 14. *John* 15. 16. that we may hereafter live a godly, righteous, and ſober life, *Tit.* 2. 11, 12. to the glory of thy holy Name, 1 *Pet.* 4. 11. 1 *Cor.* 10. 31. Amen, 1 *Cor.* 14. 16.

EXPLANATION.

This Confeſſion, as appears by the forecited Texts, is exactly agreeable to Scripture, and is rationally and upon prudent grounds allowed the firſt place in our publick Liturgy. We begin our Service with Confeſſion of ſin for theſe reaſons, 1. Becauſe our ſins make a ſeparation betwixt God and us, *Iſa.* 59. 2. keep good things from us, *Jer.* 5. 25. hinder our prayers from aſcending acceptably to God, and God's bleſſings from deſcending comfortably upon us. 2. It was the practice of God's people the *Jews*, to begin their Service with a general Confeſſion of ſin, of which we have the marks and ſigns in the Law, *Lev.* 16. 16. and the pattern and platform in the Prophets; but the Confeſſions themſelves are particularly to be met with in the Books of the *Jews*. This verbal Confeſſion (of which we have an inſtance *Luke* 1. 10.) made the

Jews

Jews fully acquainted with the true uſe of Sacrifices: Beſides, Almighty God being jealous of his honour, commanded a brazen Laver to be ſet between the Tabernacle of the Congregation and the Altar, for *Aaron* and his Sons twice in a day to waſh their hands and feet, *Exod.* 30. 17, 18, 19, 20, 21. by which was ſignified the Laver of Repentance, which we always ſtand in need of: From the *Jews* it afterwards became a cuſtom in the Chriſtian Church, to begin their publick Service with Confeſſion of ſin, and to perform it in ſuch a manner as we do. The very Heathens had ſomething amongſt them which ſeemed to allude to it, for they uſed to wipe off the dirt from their feet when they entred into the places of their Religious Service and Sacrifice. However, it is moſt certainly agreeable to right Reaſon and Religion, that we ſhould begin our Service to God with Confeſſion of our ſins; that having firſt confeſſed our ſins, and implored God's pardon for them, we may the better pray unto him, and praiſe him for other things. So *David* began with, *Waſh me throughly from mine iniquity, and cleanſe me from my ſin*, Pſal. 51. 2. and then he ſays, *Open thou my lips, O Lord, and my mouth ſhall ſhew forth thy praiſe*, ver. 15. becauſe ſin doth ſhut up our mouth, and God pardoning

doning ſin, opens it that we may chearfully pray unto him and praiſe him. And whereas Confeſſion of ſin is enjoyned to be ſaid of the whole Congregation after the Miniſter, it is for theſe reaſons; 1. Becauſe the Miniſter is the peoples mouth to God-ward in Prayer, both to go before them and to inſtruct them, as in Preaching he is Gods mouth to the people. 2. By this means the Church, like a careful Mother, makes proviſion ſo far as ſhe can, that none of her untoward children ſhould diſſemble their wickedneſs, the humble and penitent confeſſion whereof is made ſo neceſſary an introduction to her Divine Offices. Now this Confeſſion is to be made kneeling, becauſe it is the fitteſt poſture for Penitents, that by the outward lowlineſs of our bodies, we may the better expreſs the inward humility of our minds. All Holy men we meet with in Scripture, were for this poſture of kneeling at their devotion; *David*, Pſal. 95. 6. *Solomon*, 2 Chron. 6. 13. *Ezra*, chap. 9. 5. *Daniel*, chap. 6. 10. *Chriſt*, Luk. 22. 41. *Stephen*, Acts 7. 60. *Paul*, Acts 20. 36. God would not have us when we come before him to worſhip him, to offer to him, and to receive from him, to be as if we had no joynts in our knees; he expects more from us then from the Pillars of our Churches:

Every

Every day we begin our Service with a Pſalm which invites us to it, *Pſal.* 95. 6. And the firſt Chriſtians ever uſed to begin their Service in this manner, ſaying, *Before all things let us fall down and worſhip the Lord who made us.* This was the firſt voice heard, and the firſt thing done in the Primitive Church. We daily utter the ſame voice, and daily invite our ſelves to do the ſame thing, and ſhall we never do it for all this? what is this but to mock God? nay to mock and abuſe our ſelves, for God will not be mocked; he knows our miſdemeanours in his Service, and how to apportion out puniſhments in his own due time, ſuch as we deſerve. As *Auguſtus* the Emperour ſaid to one, who came rudely into his preſence to petition, *I wonder how we two come to be ſo familiar*; ſo if we do but obſerve how rudely, and with what unmannerly behaviour ſome perſons come into Gods preſence, to beg pardon of him for their ſins, it may raiſe more wonder to think how God and they come to be ſo familiar.

RUBRICK.

The Abſolution or Remiſſion of ſins, to be pronounced by the Prieſt alone ſtanding, the people ſtill kneeling.

ALmighty God, *Gen.* 17. 1. the Father of our Lord Jeſus Chriſt, *Rom.* 15. 6. who deſireth not the death of a ſinner, but rather that he may turn from his wickedneſs and live, *Ezek.* 33. 11. 1 *Tim.* 2. 4. and hath given power and commandment to his Miniſters, to declare and pronounce to his people, being penitent, the abſolution and remiſſion of their ſins, *Luk.* 24. 47. *Joh.* 20. 23. 2 *Cor.* 5. 19. He pardoneth and abſolveth all them that truly repent, and unfeignedly believe his Holy Goſpel, *Act.* 10. 43. *Luk.* 24. 47. *Act.* 3. 19. *Rom.* 1. 16. Wherefore let us beſeech him to grant us true repentance, and his holy Spirit, 2 *Tim.* 2. 25. *Act.* 11. 18. *Luk.* 11. 13. that thoſe things may pleaſe him which we do at this preſent, *Heb.* 11. 6. *Rom.* 8. 8. and that the reſt of our life hereafter may be pure and holy, *Epheſ.* 1. 4. *Joh.* 5. 14. *Rom.* 6. 6. ſo that at the laſt we may come to his eternal joy, *Heb.* 12. 14. *Mat.* 5. 8. through Jeſus Chriſt our Lord, *Rom.* 5. 21. *Rom.* 6. 23.

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RUBRICK.

The People ſhall anſwer here, and at the end of all other Prayers, Amen, *Nehem.* 5. 13. 1 *Chron.* 16. 36. 1 *Cor.* 14. 16.

EXPLANATION.

The Abſolution is as to every part of it grounded upon Scripture; Remiſſion and Abſolution are two names, which ſignifie one and the ſame thing, a looſing from ſin, wherein the Soul is held bound as in a priſon, *Pſal.* 142. 7. *Pſal.* 119. 32. Sin is as a yoke, burden, chain, fetter, which loads, binds, and holds faſt the Soul, *Lam.* 1. 14. *Pſal.* 38. 4. *Pſal.* 73. 6. Abſolution helps to remove this yoke, to lighten this burden, to looſe this chain. Sin is a debt, *Mat.* 6. 12. *Luk.* 11. 4. *Mat.* 18. 27. by Abſolution and Remiſſion we are acquitted and diſcharged from this debt. The Heathens looked upon the characteriſtick (*A*) when ſet alone, as a propitious letter, becauſe it noted amongſt the *Romans* the Abſolution of a Criminal; whereas the characteriſtical letter (*C*) was the mark of a condemned perſon: but in Chriſtianity, let (*C*) for Confeſſion be placed before (*A*) for Abſolution, it alters the caſe

caſe very much. Some perſons indeed have been very much offended at the word (*Abſolution*,) and therefore prevailed to have the word (*Remiſſion*) ſtand by it, to be its Interpreter into milder ſenſe; thoſe perſons I conceive to be like ſome people, which I have read of, who fearing their Tygers, called them by more gentle names, that they might not be devoured by them. But ſome ſcruple may again be made, why the Prieſt alone ſhould pronounce this Abſolution, and that in the ſtanding poſture, when all the people are ſtill upon their knees? Which ſcruple may eaſily be removed from thoſe, who can diſtinguiſh the Prieſt and a Miniſter in his Office, from an ordinary perſon not inveſted into Holy Orders: For the Prieſt, eſpecially when in his Office, and officiating, is in Chriſt's ſtead, and acting in one part of his Commiſſion given to him by Chriſt, which is to abſolve penitents, *Mat.* 16. 19. *John* 20. 23. Neither doth he abſolve by way of declaration only, but by way of authority, *Jam.* 5. 14, 15. which authority is abſolutely and originally in God, who is only able to forgive ſins by the higheſt and moſt unqueſtionable authority, *Mark* 2. 8. Yet there is by the Charter of the Church a ſubordinate delegate power, derived from God by Chriſt to the Prieſts and

and Miniſters, for to remit or to retain ſin, *John* 20. 22, 23. The Prieſt remits or retains ſin, as a Civil Magiſtrate pardons or condemns a Malefactor, not by any power originally in themſelves, but by a power delegated from God. And to ſhew by what power he acts, the Prieſt pronounceth the Abſolution ſtanding; and when the Confeſſion of ſin is ſerious, from the heart, unfeigned, ſuch as God requires and will accept of, the Prieſt's Abſolution is without queſtion as effectual, as if God himſelf did pronounce it from Heaven. Heaven waits for, and expects the Prieſt's ſentence on Earth; and if the perſon to be abſolved, by an hypocritical and feigned repentance, make not the key to fail in ſuch caſes, what the Servant binds or looſes here on Earth, the Lord himſelf ratifies and confirms in Heaven, *Mat.* 18. 18, 19. Now in the Abſolution to be pronounced by the Miniſter, or rather after it, this clauſe is added, *Wherefore let us beſeech him to grant us true repentance, and his holy Spirit*, and may ſeem to be added for theſe reaſons following; 1. To ſhew that as Repentance is a neceſſary diſpoſition to pardon, ſo that it is alſo a neceſſary conſequent of it; for he who is pardoned, ought to be as much a penitent (if he truly underſtands himſelf) as he who

ſeeks

ſeeks pardon; as we are daily liable to ſin, ſo for our own ſafety we are to ſecure and keep our ſelves within the ſtate of pardon, which we cannot do but by continuing in a ſtate of Repentance; beſides, the ſad remembrance of ſin (though pardon'd) ought to be always grievous to us. 2. Becauſe after a ſin is pardoned and remitted, the Devil is moſt buſie to tempt the ſinner either to commit the ſame ſin again, or a worſe; therefore as in the Lords Prayer we are taught to pray, firſt to have our ſins forgiven, and next not to be led into temptation; ſo here no ſooner is Abſolution and Remiſſion of ſins declared and pronounced by the Prieſt, as a great priviledge and favour granted to all ſincere Penitents, and ſound believers, but the ſame pardoned perſons are invited and ſtirred up in their own defence, to pray for a continued Repentance and aſſiſtance of Gods holy Spirit, that they may be ſecure from all Satans temptations for the future, and make the grace of Pardon already granted, a new obligation to more holy living; that ſo we may not only pleaſe God in our preſent Devotions, but alſo in our future life; for moſt certain it is, that every lapſe after pardon is the greater ſin, *John* 5. 14. 2 *Pet.* 2. 20. But we are to note in the laſt place, that the people

are enjoyned to anſwer *Amen*, as at the end of this, ſo of every Prayer in the Service-Book, becauſe *Amen* if pronounced as from the heart, is an Indication of the peoples aſſent to the preceding Prayer, and an affirmation that the thing prayed for is good and neceſſary for them, and a tollification of the peoples votes and deſires to obtain it. It hath ever been uſed at the end of Prayers, and pronounced with a loud voice, carrying in it devotion, zeal and fervency; it is the laſt acclamation of our prayers, in the pronouncing of which the Primitive Chriſtians were wont to raiſe up their bodies, as if they had a deſire to carry their bodies as well as their ſouls up to Heaven.

RUBRICK.

Then the Miniſter ſhall kneel, and ſay the Lords Prayer with an audible voice; the People alſo kneeling and repeating it with him, both here, and whereſoever elſe it is uſed in Divine Service.

OUr Father which art in heaven, hallowed be thy name, *Mat.* 6. 9. thy kingdom come, thy will be done in earth as it is in heaven, *ver.* 10. give us this day our daily

daily bread, *ver.* 11. and forgive us our treſpaſſes as we forgive them that treſpaſs againſt us, *ver.* 12. and lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever, Amen, *ver.* 13.

EXPLANATION.

They muſt certainly be vain and wicked, acted on by ſome wild and extravagant ſpirit, who to make way for their own crude and humane breathings, (not fit ſometimes to carry the name of Prayers) would thruſt the Lords Prayer quite out, and allow it no place in the publick Divine Service, which is as the Salt of the Sacrifice, and that which ſhould ſeaſon all our Liturgick Offices. Certainly as men may uſe other Prayers, ſo they ought not to be reſtrained, nor to reſtrain themſelves from the uſe of this, which is a Prayer uſed by the Church of Chriſt all the world over, dictated at firſt by the ſupreme wiſdom of our great and eternal Mediator Jeſus Chriſt, who preſents our Prayers unto God, and perfectly knows our Fathers mind: It is the moſt complete Prayer which can be made, ſumming up all the moſt lawful requeſts which can be imagined, the epitome, mirrour, rule of all other Prayers, in a won-

derful brevity of words, including ſo great plenty and variety of matter, as if it would make a Camel to paſs through a Needles-eye: It contains in it more hiſtories and myſteries, then words; it is the moſt methodical, emphatical, divine Prayer, that ever yet was or ſhall be compoſed, for all the parts of it cohere with an admirable ſymmetry; it is exactly made in meaſure and proportion, all of it is full of Torches, which enlighten each other; not all the wits on Earth, nor Angels in Heaven, were ever capable of dictating the like. There is as much difference betwixt this, and Prayers of man's compoſing, as betwixt the Tabernacle and Pattern upon the Mount: the Tabernacle was Earthly, framed by man; the Pattern Heavenly, formed by God: ſo this Prayer is all over cœleſtial and divine, whereas our Prayers are at the beſt but humane, and framed up by man's induſtry: Neither is there any man ſo knowing or ſo religious, who is not ſubject to many failings in the compoſure of his Prayers; they are ſubject to imperfection, to exceſs, to diſorders, to many irregularities; we cannot poſſibly be without ſome errour in this buſineſs, either we want or exceed, are too ſhort or too long, or raiſe our thoughts out of rank and place, when we ſpeak our own Prayers; but

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in ſaying the Lords Prayer (if our hearts go along with the prayer) we cannot fail to ſpeak well; we omit nothing, we ſpeak nothing ſuperfluous, we are not extravagant, we cannot be impertinent in our words: Therefore having framed up Prayers according to what is poſſible for us to do, and having well conſidered the defects of them, we have recourſe to this moſt abſolute Prayer of Chriſt, for the perfecting of all the imperfections in our own. Certainly we, who are Chriſtians, ought to ſay this Prayer, becauſe Jeſus Chriſt hath put it into our mouths, and made it to be the abridgment of all Prayer, wherein are ſummed up all lawful requeſts. He hath given it to be a rule and guide for us to pray by, and an exact form for us to pray in: It is a Prayer of univerſal concernment, in reſpect of things contained in it, perſons uſing it, times when, and places where it may be uſed. All the Churches of the Chriſtian World pronounce it, and it muſt needs be a great conſolation to us to keep our part in this great conſort; we may ſay it in proſperity and adverſity, in Peace and War, in health and ſickneſs, in life and at the hour of death; young and old, rich and poor, noble and ignoble, Princes and Peaſants may all pronounce it together. Therefore not without good reaſon is it ſo

frequently uſed in our Liturgick Offices, becauſe it is ſo large for matter, ſo ſhort and compendious for phraſe and words, ſo ſweet for order, in all reſpects ſo perfect and abſolute, we give it the moſt place in our publick devotions; ſometimes begin with it to guide our prayers, and ſometimes conclude with it to compleat and perfect them. Wherever Chriſtian Religion is profeſſed, this prayer is uſed as one of the principal and moſt material duties of honour done to Jeſus Chriſt. The often repeating of it, cannot bring it within the compaſs of that vain repetition, which our Saviour condemned, *Mat.* 6. 7. for repetition is then only vain, when words are often repeated being directed neither with reaſon of Art, nor with zeal and devotion of heart, nor with any ſuppoſal of a juſtly implyed neceſſity, all which moſt certainly may meet in the uſe of this prayer, how frequently ſoever we make uſe of it. For becauſe we cannot pray as we ought, there is a kind of neceſſity for us to uſe it to ſupply our defects, and that with art and zeal (we hope) ſufficient. Again, ſeeing we have an Advocate with the Father interceding continually for ſinners, when we ſeek for pardon of our ſins at Gods hand, we cannot do better then alledge unto God the words which our Advocate hath taught

us;

us; ſeeing he hath promiſed that ſhall be granted which we ask in his name, we may be confident that will not be denied which we ask in his name and words. When in our prayers we ſpeak unto the Father in the Sons own preſcribed form of words, we may be ſure that we utter nothing which God will either diſallow, or deny. The Miniſter is to begin this prayer with an audible voice, and the people all kneeling are to repeat it orderly after him, for theſe ſuppoſed reaſons; 1. That people ignorantly educated may learn it, and be inſtructed in it. 2. To ſhew what an eſteem we ought to have for it, and for Chriſt our Lord and Saviour, who was the Author of it; and for Chriſtianity it ſelf, and the Chriſtian Service, wherein all of us are to bear a part. But that people may ſay this prayer underſtandingly, I ſhall add this plain Paraphraſe upon it.

Our Father which art in heaven; O holy Father, ours by creation, education, inſtruction, compaſſion and adoption, who remaineſt glorioufly on thy throne in Heaven, where thou art praiſed and glorified by the holy Angels, and bleſſed Souls of thy departed Saints and Servants, where thou reigneſt in unſpeakable glory, and art perfectly

fectly obeyed. *Hallowed be thy name*; be pleaſed by thy grace poured into our hearts, and the hearts of all men, and by the diſpenſation of thy gracious providence, to work all our hearts to ſuch a reverence, awe, and ſeparate reſpect unto thee, thy Majeſty, thy Attributes, thy works of Grace, thy Name, thy Word, thy holy days, thy holy places, thy holy Miniſters, thy holy Patrimony devolved from thee upon them, for the maintenance of thy holy Service, that the ſins of Sacriledge, Prophaneſs, Idolatry, Heatheniſm, Atheiſm, irreverence and indevotion, may be turned out of the world, and the contrary vertues of Chriſtian piety, reverence and devotion, may be ſet up and flouriſh amongſt us. *Thy kingdom come*; by thy grace inſpired into our hearts, and the hearts of all men, and by thy bleſſed diſpoſal of all things here below, weaken the power of the Adverſary, give check to the malice of all oppoſers, and ſo begin to ſet up thy kingdom immediately in our hearts, that it may by degrees of flouriſhing daily increaſe, and that all other things which are in thy purpoſe, may be ſo orderly computed, till at laſt this mortal compounded kingdom, which hath ſo much mixture of rebellion, ſin and infirmity in it, may be turned into a kingdom of perfect holineſs and immortality.

lity. *Thy will be done in earth as it is in heaven*; So inſpire thy grace into all our hearts, ſo direct us by thy providence, and aſſiſt us to performance, that we may obey thee in all thy commands here on Earth, willingly, readily, chearfully, ſpeedily, impartially, ſincerely, without indulging our ſelves to any kind of ſin, in the omiſſion of any part of duty; as thy holy Angels obey thy commands in Heaven, doing all things promptly and readily which thou commandeſt them, without the neglect of any part of duty. *Give us this day our daily bread*; Give us day by day, this preſent day, and for the remainder of our lives, all the neceſſaries of life, whatever is agreeable and fit for our ſubſiſtence and being; and ſuitable to our conditions, taken with all circumſtances, food convenient for us: Give us alſo thy Grace, the food of our Souls, in that meaſure day by day, which may ſuffice for the remainder of our warfare here; and give us all bodily ſuſtenance, which we can poſſibly want or ſtand in need of; aſſiſt and uphold us in all our wants, for we referr the care thereof to thee, who careſt for us. *And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us*; Pardon all our offences committed againſt thee; puniſh not on us thoſe ſins, whereby we have offended and pro-

provoked thee to puniſh us; and that we may be capable of thy remiſſion, beſtow upon us, we pray thee, that neceſſary qualification of freely pardoning all thoſe, who by any injuries done to us, are become our debtors, and might juſtly in ſtrict Law be by us proſecuted unto puniſhment. *And lead us not into temptation*; Suffer us not to be brought into any temptation or ſnare; ſuffer us not to be intangled in any dangers or difficulties, which may not be eaſily ſupported by us; may no allurement of pleaſure or profit, no determent of danger or evil, cauſe or occaſion us to fall into any ſin; when at any time we are tempted, which may be the lot of the beſt men, do not thou leave us, nor withdraw thy grace from us; nor ſo deliver us up in time of temptation, as to leave us unable to extricate our ſelves, and to be overcome and ſwallowed up by the temptation. *But deliver us from evil*; Give us a proportionate meaſure of ſtrength and grace, to bear up and to move under any temptation or preſſure, how heavy ſoever it may be; temper the temptation to our ſtrength, and permit not the aſſault to be too heavy for us. Deliver us from Satan, who is the artificer, deſigner and improver of temptations; deliver us from the temptations themſelves, which

which come from our own luſts, the world, or the enemies of true piety, that we may not be overcome by any of them, nor drawn into ſin. *For thine is the kingdom, and the power and the glory, for ever and ever, Amen.* For it is thy due to have dominion over the world; therefore we reſign up our ſouls for thee to reign in them, as the ſole Prince and Monarch of them. Thou art Omnipotent and All-ſufficient, the fountain of all that grace and ſtrength which we beg for; therefore we relie upon thee for all that is neceſſary for this life and the other. The thanks, honour, and glory of all that we are, or have, is due to thee, from whom all is received; and therefore we do not impute any thing to our ſelves, or our own acquiſition. In this Faith we pray, and confide that what we pray for ſhall be granted.

RUBRICK.

Then likewiſe he ſhall ſay,

O Lord open thou our lips.

Anſw. And our mouth ſhall ſhew forth thy praiſe, *Pſal.* 51. 15.

O God make ſpeed to ſave us, *Pſal.* 70. 1.

Anſw. O Lord make haſt to help us, *Pſal.* 40. 13.

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RUBRICK.

Here all ſtanding up the Prieſt ſhall ſay,

Glory be to the Father, and to the Son, and to the Holy Ghoſt, *Iſa.* 42. 8. 1 *Cor.* 10. 31, *Rom.* 11. 36.

Anſw. As it was in the beginning, is now, and ever ſhall be, world without end, Amen.

Prieſt. Praiſe ye the Lord, *Pſal.* 146. 1.

Anſw. The Lords name be praiſed.

EXPLANATION.

The forementioned Verſicles with the Reſponſes, are Canonical Scripture, and taken moſt-what out of the Book of Pſalms; by which we acknowledge our dependance upon God, and that we are unable of our ſelves to perform any Religious duty well, unleſs God enable us. They are uſed interchangably by Miniſter and People, to teſtifie mutual Love, to ſtrengthen affection, to ſtir up devotion, to kindle and enflame it one in another, to oblige us to greater attention; and this praying by way of Reſponſe, is grounded upon the Scripture, and conformable to the practice of the earlieſt and

and pureſt times of Chriſtianity. And for the form of giving glory to God, Father, Son, and Holy Ghoſt, it is very ancient, by which we avouch our Doctrine and Faith of the Trinity againſt all oppoſers; as we have received from Chriſt and his Apoſtles, ſo we baptize, believe, and give glory to God Father, Son, and Holy Ghoſt; and this we do not without Scripture-warrant, *Mat.* 28. 19. *Rom.* 11. 36. It is the Chriſtians Hymn and ſhorter Creed; ſome who profeſſed Chriſtianity, had corrupted this form of giving glory to God, and had framed up another form, in favour of their own new opinions and perſwaſions in Religion, differing from that of the Ancient Chriſtians both in words and ſenſe; but the ancient form, which was before, and is ſtill uſed, was again reſtored, upon the reſtauration of which thoſe words were added, *As it was in the beginning, &c.* that is, in the firſt beginning of the true Religion profeſſed and ſolemnly owned by the name of Chriſtian. Now certainly very meet it is that we ſhould give glory to God, becauſe it is appropriate to God alone, *Pſal.* 115. 1. It is his peculiar right, which he lays claim to, *Iſa.* 42. 8. for he is the King of Glory. The Heavens declare it, *Pſal.* 19. 1. the Angels chant it, *Luk.* 2. 14. Seraphims reſound it, *Iſa.* 6. 3.

and

and man is no leſs obliged to it, then thoſe cœleſtial Spirits are. No place on earth is more proper for it, then God's houſe, where every man ſhould ſpeak of his honour; and there is no better poſture to do it in, then ſtanding, for by it we ſhew our chearful readineſs to give glory to God, and our pious reſolution to ſtand faſt in the Faith of the Holy Trinity. And for thoſe words, *Praiſe ye the Lord*, they are the ſame with Hallelujah; ſet at the end of the five laſt Pſalms in the Pſalter, and uſed in this place, to be as an impreſſion invitatory to the following Pſalms: and the following Reſponſe, *The Lords name be praiſed*, is according to what we find written *Pſal.* 106. 48.

RUBRICK.

Then ſhall be ſaid or ſung this Pſalm following; except on Eaſter-day, *upon which another Anthem is appointed: and on the nineteenth day of every month it is not to be read here, but in the ordinary courſe of the Pſalms.*

PSAL. 95.

Ver. 1. O Come, let us ſing unto the Lord: let us heartily rejoyce in the ſtrength of our ſalvation.

2. Let

2. Let us come before his preſence with thankſgiving: and ſhew our ſelves glad in him with pſalms.

3. For the Lord is a great God: and a great King above all gods.

4. In his hand are all the corners of the earth: and the ſtrength of the hills is his alſo.

5. The ſea is his, and he made it: and his hands prepared the dry land.

6. O come, let us worſhip and fall down: and kneel before the Lord our Maker.

7. For he is the Lord our God: and we are the people of his paſture, and the ſheep of his hand.

8. To day if ye will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wilderneſs:

9. When your fathers tempted me: proved me, and ſaw my works.

10. Fourty years long was I grieved with this generation, and ſaid: It is a people that do err in their hearts, for they have not known my ways.

11. Unto whom I ſware in my wrath: that they ſhould not enter into my reſt.

Glory be to the Father, and to the Son, and to the Holy Ghoſt:

As it was in the beginning, is now, and ever ſhall be, world without end, Amen.

EX-

EXPLANATION.

With this Pſalm the ancient Church uſed to begin her Service; it was the invitatory Pſalm, with which they uſually began before the Congregation was well met together, at the hearing of which, all haſtned to Church; and it is very well appointed to be uſed in this place before all other Pſalms, becauſe it is the fitteſt to conform us to the right uſe of all the reſt, and to furniſh out Gods Service with all due reverence. *Glory be to the Father, &c.* is added at the end of this, and of every Pſalm, that we may reduce that to practice which is the ſcope of every Pſalm, that is, Give Glory to God.

RUBRICK.

Then ſhall follow the Pſalms in order as they are appointed. And at the end of every Pſalm throughout the year, and likewiſe at the end of Benedicite, Benedictus, Magnificat, *and* Nunc dimittis, *ſhall be repeated,*

Glory be to the Father, and to the Son, and to the Holy Ghoſt.

Anſw. As it was in the beginning, is now, and ever ſhall be, world without end, Amen.

EX-

EXPLANATION.

The Pſalter was anciently divided into ſeveral portions called Nocturns, by which diviſion the Pſalms were read every week, and this was a cuſtom peculiar only to the *Latine* hurch; for in the *Syrian* and *Greek* Churches, the Pſalter was read over every twenty days: Our Church allows a months ſpace for the reading over the Book of Pſalms; and her meaning is, that they ſhould be read in publick, according to ancient practice, by way of Reſponſe. Now the reaſons why the Pſalms are ſo frequently read over, and why in this manner, I conceive to be theſe. Becauſe the Pſalms do contain in them the choice and flower of all things profitable, which may be met withall in the Holy Scriptures; and do more movingly expreſs them, by reaſon of the Poetical form wherein they are written. No part of Scripture doth more admirably ſet forth all the conſiderations and operations, which belong to God, nor ſo magnifie the Holy meditations and actions of Divine men; They are an univerſal declaration of things Heavenly, working in thoſe, whoſe hearts God inſpireth with a due conſideration, and diſpoſition of mind, whereby they

are made fit veſſels both for receipt and delivery of whatſoever Spiritual perfection. There is nothing neceſſary for man to know, which the Pſalms are not able to teach: They are to beginners, a familiar introduction; to thoſe who are entred into the way of Religion, a mighty augmentation of vertue and knowledge; and to the moſt perfect, a ſtrong confirmation. Heroical magnanimity, exquiſite Juſtice, grave moderation, exact wiſdom, Repentance unfeigned, unwearied Patience, the myſteries of God, the ſufferings of Chriſt, the terrours of Wrath, the comforts of Grace, the works of Providence over the world preſent, and the promiſed Joys of the next; all good neceſſary to be known, done, or had, are laid up in this Store-houſe; no grief incident to man's ſoul, or ſickneſs to the body, but a remedy may be found for it in the Book of Pſalms. As the Holy Scripture exceeds other writings in verity, ſo the Book of Pſalms exceeds other Sacred Scriptures in variety. The Pſalter is the common treaſury of all good arguments and inſtructions; the ſummary, pith and breviary of the whole Bible: therefore as the Church eſteemed nothing more generally neceſſary for the Worſhip of God, then the Word of God; ſo ſhe judged no parcel of the Word more

full

full and fit, then the Pſalms. But it is to be wiſhed, that we could all endeavour to make our lives conformable to thoſe Holy patterns, who were the Pen-men of theſe Pſalms; and that the Pſalmiſts infuſions and effuſions, may find in us the Pſalmiſts ſpiritual affections to go along with them; that when we ſay or ſing over theſe Pſalms, we may not ſpeak againſt our ſenſe, knowledge, or conſcience, nor blame the Pſalm, or Church for enjoyning it to be uſed, when we our ſelves perhaps are in fault. He who would make a right and good uſe of the Pſalms, read over in private or publick, muſt endeavour to form his Spirit to the affection of the Pſalm: if it be the affection of love, which runs through the Pſalm, it is to be read with the ſame affection; if of fear, the ſame Spirit of fear ſhould be imprinted upon the Soul; if of deſire, it ſhould be carried on with the like tranſportation; if of gratitude to God, the Soul ſhould be lifted up with praiſes, and come with affections that way enflamed: If the Pſalm carries in it the Spirit of Prayer and Supplication, of Praiſe or Euchariſt, he who dares to read it, muſt ſtill conform, and bring down his Spirit to the Pſalm; and whatever affection is in any Pſalm, the heart is to comply with that affection; that by this

means the often repeating of the Pſalms, may not prove a ridiculous piece of Pageantry, we ſhould ſtrive to ſay the Pſalms with the ſame Spirit, with which they were inſpired who compoſed them; and accommodate our ſelves to them in the ſame manner, as if we our ſelves had been the compoſers, or as if they had been purpoſely compoſed for our uſe, by exciting up in our ſelves the ſame affections, which we may diſcern to have been in *David* or others, at the ſame time when they compoſed them. We are to love when they love, fear when they fear, hope when they hope, praiſe God when they praiſe him, weep for our own ſins and others when they weep, beg what we want with the like Spirit wherewith their petitions are framed; love our enemies when they love theirs, pray for ours when they pray for theirs, have zeal for Gods glory when they profeſs it, humble our ſelves when they are humbled, and lift up our Spirits to Heaven when they lift up theirs; give thanks for Gods mercies when they do; delight and rejoyce in the benefits of the Meſſias, and beauties of the Church, when they do; relate the wonderful works of God in the creation of the World, and deliverance of his people, with the like admiration and praiſe as they do; and where

ever there is mention of puniſhments inflicted on rebellious ſinners, and rewards and favours beſtowed upon the obedient, we are to tremble where they tremble, and to rejoyce where they rejoyce; we are to walk in Gods Sanctuary as they walked, and to wiſh to dwell in it as they wiſhed. And wherever the Pſalmiſt as a Maſter teacheth, exhorteth, reprehendeth, and directeth, we are to ſuppoſe him ſpeaking to every one of us, and we ſhould anſwer him in ſuch due manner as he requires. And at the beginning of every Pſalm, we ſhould beg of God that affection which the Pſalmiſt had when he compoſed it, and deſire to attain the ſame guift and ſpiritual favour which he felt. Was this courſe as conſtantly uſed, as the reading over the Book of Pſalms, we ſhould in time be of the Pſalmiſts temper and devotion; and the uſage of the Pſalms would not ſeem ſo ſtrange, as perhaps they may to ſome, for want of obſerving this good rule preſcribed by the Ancients. It is a courſe which the devouter Chriſtians ever obſerved, and they found it hugely advantageous for the heightning and enflaming of their devotions. Some ſcruples may be made by ſome perſons, againſt the reading of Scripture in general, and againſt the Pſalms in particular, the moſt de-

votional part of Scripture; for they were moſt of them compoſed by *David*, the Type of Chriſt, and the beſt fitted and qualified of any man to ſet down a formulary of Devotions, in which are contained the moſt remarkable things, which concern Chriſt or Chriſtianity; and which may well enough be uſed by all, who are ſincerely Chriſtian, either as forms of Prayers or Praiſes, of which they conſiſt for the moſt part. Indeed ſome Pſalms ſeem to have no propriety of the Spirit of Chriſtianity, being ſpent in calling down vengeance upon Gods and the Pſalmiſts enemies, which is contrary to the Goſpel-temper, *Luk.* 9. 54, 55. but herein lies our great miſtake, for *David* the Pſalmiſt of *Iſrael*, by whom the Spirit of the Lord ſpake, 2 *Sam.* 23. 2. could not have in him the leaſt malignity or revenge in the penning of his Pſalms, not of thoſe of the ſevereſt character; for in thoſe Pſalms he did not ſo properly pray as a petitioner, that God would bring ſuch and ſuch Judgments upon obſtinate ſinners, as he did predict and denounce as a Prophet, the juſt Judgments of God, which would inevitably fall upon ſuch ſinners. Such Pſalms are Propheſies and Predictions, not properly Prayers, and they may eaſily be accommodated to the Chriſtian affection, Spirit and

temper,

temper. All Texts of Scripture in either Teſtament, of this ſeemingly-ſevere temper and nature, may be ſafely admitted into the very bowels of our Souls, if they could be permitted alſo to perform the work, which they are deſigned for; that is, to melt us into contrition, to mortifie us, to reform us, to bruiſe our Souls, to purge all droſs out of them, to refine and prepare them for holy duties. Beſides, the *Jews*, under whoſe Politie the Pſalms were penned and compoſed, were a Typical people, and Gods Oeconomie to them may be inſtructive to us, not in a literal, but ſpiritual ſenſe; what ſeverity was required from them towards the *Canaanites*, and other enemies of God, the ſame ſhould be tranſcribed by us in another way; that is, we ſhould expreſs our diſpleaſure and revenge upon our luſts and ſins, as the greateſt enemies of God, or us; and thus our indignation and zeal, our imprecations and Anathema's, may be ſeaſonable enough, if we continue them only in this ſenſe; but for the curſing of any other enemies, it is hardly reconcilable to Chriſtianity; neither can it be warranted out of the Pſalms, or any other part of Scripture, to be uſed as a Prayer, but only as a prediction or denunciation; and this may be done upon a deſign purely Chriſtian and charitive enough.

And whereas many things in the Pſalms, may ſeem not to ſuit well with every mans condition at all times, and ſo the Spirit of the Reciter may meet with a kind of contradiction, forbidding to go along with the Spirit of the Pſalmiſt; (as for inſtance, how can a man overwhelmed with diſtreſs, have the lively vigorous Spirit of Praiſe or Euchariſt? or a man in a proſperous ſtate, have the true Spirit of devotion and humiliation?) yet this ſcruple may be eaſily removed, thus; That though the Pſalms read may not ſuit ſo properly with our own condition, yet they may ſuit with the condition of others, to the beſt advantages; and in our publick Services, we are to put upon us publick Spirits, and mind the ſtate and condition of other men, as well as of our ſelves: we are to rejoyce with them that do rejoyce, and to weep with them that weep, and to be of the ſame mind one towards another, *Rom.* 12. 15, 16. we are to remember thoſe who are in bonds, as bound with them, and thoſe who ſuffer adverſity, being our ſelves alſo in the body, *Hebr.* 13. 3. Therefore do we pray for the ſick, when we our ſelves are in health; give thanks for the deliverance of others, when we our ſelves are not in their dangers. This we do as Chriſtians, not as meer men, nor as ne-

ceſſity

ceſſity urgeth us to it, but as charity binds us; whereby we ſhew, that as Chriſt is the Head of the body, ſo we are Members one of another. This is truly Chriſtian, when we can zealouſly comprehend others within our Prayers or Praiſes, either for what they ſtand in need of, or have received. And it will be a very hard matter for any one of us, to mention any one of the Pſalms, which we may not have ſome propriety to, in whatſoever condition we are. In our greateſt proſperity, we may have cauſe enough to humble our ſelves; in our greateſt diſtreſs, there may be good grounds for giving of thanks. *Job* was ſummoned to bleſs God as well for his ſufferings, as for his enjoyments, *Job* 1. 21. and many holy and pious men, have ſeen ground and cauſe enough for their humiliation, in the midſt of their greateſt affluence and abundance. And whereas ſome of the Pſalms are advanced to that high pitch of devotion, which ordinary men, who are not of the Pſalmiſts ſpirit and temper, cannot poſſibly reach to; yet theſe very Pſalms ſhould be made familiar, and be of conſtant uſe, if for no other reaſon, yet for this, to quicken our dull devotions, to give ſome ſpirit and life to our dead, and not enough vigorous performances in the Service of God, and to make us ſee how much we

we fall ſhort of thoſe holy and divine Penmen of the Pſalms, who as to their profeſſion of Faith, zeal, love, and obedience to God, ought to be looked upon as worthy patterns for our imitation; and by reproaching of us for our own defects, may humble us before God, becauſe we cannot ſo vigorouſly pronounce theſe holy Hymns as we ought to do, and may teach us to pray for more growth and ſpiritual proficiency, in our conſtant Religious performances.

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Then ſhall be read diſtinctly with an audible voice the Firſt Leſſon, taken out of the Old Teſtament, as is appointed in the Kalendar, (except there be proper Leſſons aſſigned for that day) he that readeth ſo ſtanding, and turning himſelf, as he may beſt be heard of all ſuch as are preſent. And after that, ſhall be ſaid, or ſung in Engliſh, the Hymn called Te Deum laudamus, *daily throughout the year.*

Note that before every Leſſon the Miniſter ſhall ſay, Here beginneth ſuch a Chapter, or Verſe of ſuch a Chapter of ſuch a Book: *And after every Leſſon,* Here endeth the Firſt, or the Second Leſſon.

EX-

EXPLANATION.

The reading of Leſſons out of the Old and New Teſtament, is in punctual imitation of the Ancient Church; which Leſſons are not left arbitrary, but appointed, ſome for ordinary days, and ſome for Feſtival, according to Primitive cuſtom and practice. As the *Jews* uſed to read ſome Leſſons, and portions of Scripture, out of *Moſes* and the other Prophets, upon their Sabbaths and Feſtivals, *Act.* 13. 27. which they called Sections, or Tractats of a good day, *Coloſ.* 2. 16. ſo it was decreed and ordered in the Church Chriſtian, and in imitation ſo near as could be of what was practiſed in the Jewiſh Church, that the firſt Leſſon ſhould be read out of the Old Teſtament, and the ſecond out of the New. And it was ſo contrived, that Hymns, Leſſons and Pſalms ſhould be uſed interchangably, to take off ſomething from the tedioufneſs of the Service; for as variety is pleaſant to the body, ſo is it alſo to the Soul: therefore is the Service made ſo Moſaick, and of ſo many pieces commodiouſly diſpoſed, to reſcue each other from faſtidiouſneſs. Neither do we read only the Canonical Scripture, but ſome part alſo of the Apocryphal Books, which

which appear to be moſt agreable to the Canonical; in the doing of which, we do not conſider both under the ſame parity of honour and eſtimation, for our Bibles have ſufficiently made a diſtinction. And though it cannot be denied, that the Ancient model of Canonical and Apocryphal Books, did paſs under a complex notion of the Old Teſtament; yet we read not the Apocryphal Books, as we do Canonical Scripture, to ground any Article of Faith upon; only we read them for inſtruction in life and manners, and upon the ſame account as the Epiſtle of *Clement* to the *Corinthians*, was wont to be read in Churches in Ancient times. Neither are any Chapters or Leſſons ſo preſcribed out of the Apocryphal Books, as that we ſhould ſet aſide the Canonical Scripture, for the Miniſter is left to his diſcretion, to make his choice as he thinks fit, either of the one, or of the other. We read the Apocryphal Books, becauſe they are conſonant to the Canonical, becauſe they were reſpected by the Ancients, becauſe they are inſtructive in their ſtile, and ſome paſſages in them do explain the Canonical Scripture, which they, who moſt oppoſe them, cannot honeſtly deny; and why may they not be as well read and approved of, as our own Comments upon a Text of Scripture,

ture, which (it is to be preſumed) we would not have to be taken for Canonical Scripture. They who are moſt againſt the reading of them, cannot but confeſs our Sermons and Tractates to have as little of the Spirit of infallibility and Sanctification, as the Apocryphal Books. So far as they are conſonant to the Word of God, they are Canonical, though not Proto-Canonical. There is truth in them, and we are to embrace truth wherever we meet with it; for it is Gods, whoever ſpeaks it or writes it: we read them not to confirm us in matters of Faith, but to inſtruct us in life and manners, becauſe they contain in them many excellent moral precepts, for the regulating of our lives, and well ordering of our converſations. Again, ſome part of the Canonical is not enjoyned to be read publickly in the Congregation, not becauſe the Authority of it is undervalued, but becauſe it is not ſo uſeful for Edification, nor ſo fitted to the underſtandings and capacities of the people, as thoſe portions of Scripture are, which are enjoyned to be read; thoſe neceſſary parts of Scripture which God hath made eaſie, the Church deſires ſhould be made familiar, and frequently read to the people. Therefore ſhe orders the Pſalms to be read over once every month, moſt part

of

of the Old Teſtament once a year, the New thrice; and hath ſo ſorted the Leſſons, Prayers, Pſalms, Epiſtles and Goſpels, for ſome Feſtivals, that they edifie as much as any ordinary Sermons, if people were but ſo wiſe, as to conſider the wiſe directions of the Church, and to value her prudence, as much as they do their own fooliſh humors. Now the Leſſons are taken one out of the Old, another out of the New Teſtament, that by frequent reading of them, we may obſerve the Harmony of both: for as the Cherubins of Glory looked each upon other, and both cloſed with their wings over the Mercy-ſeat; ſo the Two Teſtaments look each upon other, both upon Chriſt, who is the ſupplement of the one, and the complement of the other; in the one promiſed, in the other exhibited; the Law being an hidden Goſpel, and the Goſpel a revealed Law. The Patriarchs, Prophets, Evangeliſts, Apoſtles, wrote by the ſame Spirit, pointed at the ſame Meſſias, were ſaved by the ſame Faith; and this may very much confirm us in the truth of the Scriptures, when we read that exactly fulfilled in the New Teſtament, which was ſo punctually foretold in the Old. Beſides, it may be a means of converting the Jews, as well as confirming us Chriſtians; for they may in time embrace Chriſt's Goſpel with

with us, when they ſee us embrace *Moſes* and the Prophets together with them. But in taking Leſſons firſt out of the Old Teſtament, and then out of the New, the Church obſerves the method of the Holy Spirit, who firſt publiſhed the Old, then the New; firſt the precepts of the Law, then of the Goſpel; and by this method we are taught to go forward in our knowledge, from ſmaller things to greater, from the loweſt to the higheſt; for the Law is as a Pædagogue teaching the firſt Rudiments, the Inſtitutions of higheſt perfection are contained in the Goſpel. The Miniſter is to read the Leſſons diſtinctly, with a ſober, grave, and audible voice; and he is to turn himſelf towards the people, when he reads, becauſe he is upon an office directed to them; whereas in Prayer, he looks another way, towards the more eminent part of the Church, where uſe to be placed the Symbols of God's more eſpecial preſence, with whom the Miniſter in Prayer hath chiefly to do. For the ſame reaſon we may ſuppoſe, that the Chriſtians in former times uſed to pray with their faces Eaſtward, becauſe in the Chancel, which was the Eaſt part of the Church, ſtood the Holy Table, where the higheſt of Religious Services were uſually performed, and the Sacrament of Chriſt's body

body and bloud was administred, which is the special sign of God's mysterious presence. The *Jews* at the reading of the Law, and other Scriptures, looked toward the people; but in Prayer, toward the Mercy-seat, or principal part of the Temple, *Psal.* 28. 2. and Christians may in all probability do the like, in imitation of the *Jews*; for as their Mercy-seat was a type and figure of Christ, so the Holy Table, and the Sacred Mysteries there performed, are representations of him in a more special manner. Neither did the *Jews*, nor do the Christians, this out of any superstitious conceit, that God cannot or will not hear our Prayers, unless we look Eastward when we pray, as the *Jews* looked toward the Oracle or Mercy-seat, for we know God is Omnipresent, every where present; yet for all this, Christ directed us by his form of prayer to look towards Heaven, when we pray, because it is the Throne of God.

Te

Te Deum Laudamus.

WE praiſe thee, O God: we acknowledge thee to be the Lord, Pſal. 67. 3. Pſal. 99. 34. Pſal. 148. 1.

All the Earth doth worſhip thee: the Father everlaſting.

To thee all Angels cry aloud: the Heavens, and all the Powers therein, Pſal. 148. 2.

To thee Cherubin, and Seraphin: continually do cry,

Holy, holy, holy: Lord God of Sabaoth.

Heaven, and Earth are full of the Majeſty: of thy Glory, Iſa. 6. 3. Rev. 4. 8. Iſa. 66. 1. Jer. 23. 24.

The glorious company of the Apoſtles: praiſe thee.

The goodly fellowſhip of the Prophets: praiſe thee, Rev. 4. 10, 11.

The noble army of Martyrs: praiſe thee, Rev. 6. 9, 10.

The holy Church throughout all the world: doth acknowledge thee, Pſal. 67. 2.

The Father: of an infinite Majeſty, Pſal. 93. 1.

Thine honourable, true: and onely Son, Mat. 17. 5. Luk. 1. 32. Heb. 1. 3, 4, 5.

Alſo the Holy Ghoſt: the Comforter, John 14. 26.

Thou art the King of Glory: O Chriſt, Rev. 17. 14. Pſal. 24. 8. Luk. 19. 38.

Thou art the everlaſting Son: of the Father, Rom. 1. 4. Iſa. 9. 6. Luk. 1. 35. John 8. 58. John 17. 5.

When thou tookeſt upon thee to deliver man: thou didſt not abhor the Virgins womb, Philip. 2. 6, 7. Mat. 1. 25.

When thou hadſt overcome the ſharpneſs of death: thou didſt open the kingdom of Heaven to all believers, John 14. 2, 3. John 17. 24. Heb. 9. 8, 9, 10, 11. Heb. 10. 19, 20.

Thou ſitteſt at the right hand of God: in the glory of the Father, Act. 2. 33. Heb. 10. 12. Heb. 12. 2.

We believe, that thou ſhalt come: to be our Judge, Rom. 2. 16. Act. 1. 11. Act. 17. 31.

We therefore pray thee, help thy ſervants: whom thou haſt redeemed with thy precious bloud, 1 Pet. 1. 18, 19. Pſal. 74. 2.

Make them to be numbred with thy Saints: in glory everlaſting, Coloſ. 1. 12. John 17. 22.

O Lord, ſave thy people: and bleſs thine heritage.

Govern them: and lift them up for ever, Joel 2. 17. Pſal. 28. 9.

Day by day: we magnifie thee, Pſal. 96. 2. Pſal. 145. 2.

And we worſhip thy Name: ever world without end, Pſal. 61. 8.

Vouch

Vouchſafe, O Lord: to keep us this day without ſin, Pſal. 17. 5. Gen. 20. 6.

O Lord, have mercy upon us: have mercy upon us, Pſal. 123. 3.

O Lord, let thy mercy lighten upon us: as our truſt is in thee, Pſal. 33. 22.

O Lord, in thee have I truſted: let me never be confounded, Pſal. 71. 1.

EXPLANATION.

The Church in appointing Hymns, obſerves punctually the rule of the Apoſtle, *Coloſ.* 3. 16. and from the practice of Chriſt and his Apoſtles, who ſung Hymns together, *Mat.* 26. 30. probably to teach and inſtruct us to do the like, may the Antiquity of them in the Chriſtian Church be derived. We have not only Chriſt's example for it, and the Apoſtles command for it, but we read of it practiſed in the Church of *Alexandria*, which was founded by St. *Mark*; St. *Ambroſe* brought Hymns into the Church of *Millain*; God (ſaith *Jerom*) is delighted with Morning and Evening Hymns; St. *Auguſtine* (as we read in the Life of him) was very much afflicted a little before his death, as for the decay of other things in Religion, and in the publick worſhip of God, ſo that the Hymns and Lauds uſed to

be ſung to God, were loſt out of the Church. Thoſe Hymns were either ſaid, or ſung, but more properly ſung, becauſe Hymns are Songs of Praiſe; and it was the practice to ſing them both in the Jewiſh, *Pſal.* 47. 6. and Chriſtian Church, *Mat.* 26. 30. for ſinging enflames and enlivens the minds and affections of the hearers; and ſuch muſick by pleaſing the affections, and delighting the minds of men, makes the Service of God more delectable, and leſs tedious. And for this reaſon is Church-Service ſo intermixed with Leſſons, Pſalms, and Prayers, and like the garment of the Spouſe, *Pſal.* 45. made up of ſuch variety, that by this variety our devotions may be carried on with the more chearfulneſs, and the greater appetite, and without any faſtidiouſneſs. Standing was the uſual poſture for the ſaying or ſinging of Hymns, for it is indeed the moſt proper poſture for thankſgiving or laud, *Pſal.* 134. 1, 2. 2 *Chron.* 7. 6. and this erection of our bodies, doth moſt properly expreſs the elevation of our hearts in joy, praiſes, and Euchariſt unto God. The forementioned Hymn, called *Te Deum laudamus*, was compoſed (as it is ſaid) by St. *Ambroſe* and St. *Auguſtine*, which they uſed to ſing Anthem-wiſe; and the occaſion of its compoſition, was St. *Auguſtine*'s Converſion and Baptiſm, in

in both which St. *Ambroſe* was moſt happily inſtrumental. But be the Author who it will, the Structure, though Humane, is complete, and the materials of it are Divine; and it is worthily enough vouchſafed a place in our conſtant Service, for its Antiquity, for its conſonancy with Scripture, for having the Churches both warrant and approbation; for the contents of it, which are moſt Chriſtian, hugely advantageous for the heightning of Devotion, and promoting of Religion; wherein is acknowledged the Power and Majeſty of God the Father, the Divinity and Humanity of God the Son, his Incarnation, Paſſion, Reſurrection, Aſcenſion, Exaltation to Glory, and Power committed to him for to guide, rule, preſerve and govern his Church; and wherein alſo is aſſerted, the Divinity of God the Holy Ghoſt; and there is nothing in the whole Hymn, but what is very agreeable to Scripture. Some exception may be made, againſt this expreſſion in it, *When thou hadſt overcome the ſharpneſs of death, thou didſt open the kingdom of Heaven to all believers:* But what can juſtly be found fault with in this expreſſion? by it we do not expreſs this to be our meaning, as if we thought that the departed Saints were not in a ſtate of bliſs and happineſs, before Chriſt's Aſcenſion;

but our meaning is rather, that Christ by his Ascension prepared a greater, and more complete state of bliss, for those that are his, meriting their going to it by his Death, and making the way passable by his Resurrection and Ascension, *John* 3. 13. *John* 14. 2, 3. *Heb.* 9. 8, 12. *Heb.* 10. 19, 20. *Heb.* 11. 40. for by this means he procured greater Grace for them here, greater Glory for them hereafter. Whatever he did or suffer'd, the end was to open the kingdom, which our sins had shut up; which he opened most liberally at his Ascension, and after he had overcome the sharpness of death, for then he took a local possession of Glory, for the use of all that are his. Be the state of the Saints departed before what it will, yet what God bestowed upon their Souls, was procured by Christ's Death, Resurrection and Ascension, which followed after; as also the Glorification of their bodies, is most certainly to follow the Exaltation of his; whither the glory of the Head is gone before, the hope of the Body is to follow after, and when our bodies and souls come to be glorified together, then shall we be in our complete and perfect bliss. *Glory be to the Father*, is not enjoyned to be used at the end of this Hymn, because it is it self almost nothing else but that Doxology enlarged.

R. H.

RUBRICK.

Or this Canticle, Benedicite, omnia opera Domini.

O *All ye works of the Lord, bleſs ye the Lord: praiſe him, and magnifie him for ever*, Pſal. 145. 10.

O ye Angels of the Lord, bleſs ye the Lord: praiſe him, &c. Pſal. 148. 2.

O ye Heavens, bleſs ye the Lord: praiſe him, &c. Pſal. 148. 4.

O ye waters that be above the Firmament, bleſs ye the Lord: praiſe him, &c. Pſal. 148. 4.

O all ye powers of the Lord, bleſs ye the Lord, &c. Pſal. 150. 1.

O ye Sun and Moon, bleſs ye the Lord, &c. Pſal. 148. 3.

O ye Stars of Heaven, bleſs ye the Lord, &c. Pſal. 148. 3.

O ye ſhowres and dew, bleſs ye the Lord, &c. Pſal. 147. 8. Pſal. 148. 4.

O ye winds of God, bleſs ye the Lord, &c. Pſal. 147. 18. Pſal. 148. 8.

O ye fire and heat, bleſs ye the Lord, &c.

O ye Winter and Summer, bleſs ye the Lord, &c. Pſal. 74. 17.

O ye dews and froſts, bleſs ye the Lord, &c. Pſal. 147. 16.

O ye frost and cold, bless ye the Lord, &c. Psal. 147. 16, 17.

O ye ice and snow, bless ye the Lord, &c. Psal. 147. 16, 17.

O ye nights and days, bless ye the Lord: praise him, &c. Psal. 74. 16.

O ye light and darkness, bless ye the Lord: praise him, &c. Psal. 104. 19, 20.

O ye lightnings and clouds, bless ye the Lord, &c. Job 38. 25, 34, 35.

O let the earth bless the Lord: yea, let it praise him, &c. Psal. 67. 6.

O ye mountains and hills, bless ye the Lord: praise him, &c. Psal. 148. 9.

O all ye green things upon the earth, bless ye the Lord, &c. Psal. 147. 8. Psal. 148. 9.

O ye wells, bless ye the Lord, &c. Psal. 104. 10.

O ye seas and flouds, bless ye the Lord: Job 38. 8, 9, 10, 11.

O ye Whales, and all that move in the waters, bless ye the Lord: Gen. 1. 21.

O all ye fowls of the air, bless ye the Lord: Psal. 148. 10.

O all ye beasts and cattel, bless ye the Lord: Psal. 148. 10.

O ye children of men, bless ye the Lord: Psal. 107. 8.

O let Israel bless the Lord: praise him, &c. Psal. 135. 19.

O ye Prieſts of the Lord, bleſs ye the Lord: Pſal. 135. 19, 20.

O ye ſervants of the Lord, bleſs ye the Lord: Pſal. 134. 1.

O ye ſpirits and ſouls of the righteous, bleſs ye the Lord: Heb. 12. 23.

O ye holy and humble men of heart, bleſs ye the Lord: Iſa. 57. 15.

O Ananias, Azarias, *and* Miſael, *bleſs ye the Lord.*

Glory be to the Father, &c.

As it was in the beginning, &c.

EXPLANATION.

This Song, or Hymn, commonly called the Song of the Three Children, is word for word to be found in the Apocryphal Scripture, and was uſed to be read by Chriſtians in their publick Congregations, as a Religious Formulary of pious thoughts, confeſſions, and prayers, fit to be uſed in times of remarkable deliverances, vouchſafed from great dangers. The names of the Three Children, mentioned in the cloſe of this Hymn, are to be met with in the Book of *Daniel*, which is received for Canonical, *Dan.* 1. 6. and the occaſion why this Pſalm of Praiſe was at firſt compoſed, *Dan.* 3. 25. In the Apocryphal Book of *Daniel*, this Hymn

Hymn is ſet down word for word, (as is before noted) which Apocryphal Books were anciently of very great eſteem in the Church, and were publickly read in the Congregations, for inſtruction in life and manners. However, as appears by the forecited Texts, this Hymn is exactly agreeable with Canonical Scripture, and the Ancient Fathers did highly approve of it; neither is there in it any thing liable to a juſt exception, for it is only a methodical and full Compendium of the great and glorious Works of God; and the whole ſcope of it is to ſhew, that God is, and will be magnified in all his Creatures. We do not in it ſpeak to the Creatures, for to inſtruct them what they ſhould do; but we rather ſpeak of them, to teach our ſelves what is our duty, that is, to glorifie God together; and therefore do we conclude it with, *Glory be to the Father*, that we may actually do it.

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RUBRICK.

Then ſhall be read in like manner the ſecond Leſſon, taken out of the New Teſtament. And after that, the Hymn following; except when that ſhall happen to be read in the Chapter for the day, or for the Goſpel on St. John Baptiſts *day.*

Benedictus. St. Luke 1. 68.

BLeſſed be the Lord God of Iſrael: for he hath viſited, and redeemed his people;

And hath raiſed up a mighty ſalvation for us: in the houſe of his ſervant David;

As he ſpake by the mouth of his holy Prophets: which have been ſince the world began;

That we ſhould be ſaved from our enemies: and from the hands of all that hate us;

To perform the mercy promiſed to our forefathers: and to remember his holy Covenant;

To perform the oath which he ſware to our fore-father Abraham, *that he would give us;*

That we being delivered out of the hand of our enemies: might ſerve him without fear;

In holineſs and righteouſneſs before him: all the days of our life.

And thou Child, ſhalt be called the Prophet of the Higheſt: for thou ſhalt go before the face of the Lord to prepare his ways;

To give knowledge of ſalvation unto his people : for the remiſſion of their ſins,

Through the tender mercy of our God : whereby the Day-ſpring from on high hath viſited us;

To give light to them that ſit in darkneſs, and in the ſhadow of death : and to guide our feet into the way of peace.

Glory be to the Father, &c.

As it was in the beginning, &c.

RUBRICK.

Or this Pſalm, Jubilate Deo. Pſal. 100.

O *Be joyful in the Lord all ye lands : ſerve the Lord with gladneſs, and come before his preſence with a ſong.*

Be ye ſure, that the Lord he is God : it is he that hath made us, and not we our ſelves; we are his people, and the ſheep of his paſture.

O go your way into his gates with thankſgiving, and into his courts with praiſe : be thankful unto him, and ſpeak good of his name.

For the Lord is gracious, his mercy is everlaſting : and his truth endureth from generation to generation.

Glory be to the Father, &c.

As it was in the beginning, &c.

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EXPLANATION.

Let it be here noted once for all, that the *Benedictus* of *Zachary*, and *Pſalm* the 100. for the Morning Service after the Second Leſſon; and the *Magnificat* of *Mary*, *Luk.* 1. 46. with *Pſalm* the 98. after the Firſt Leſſon in the Evening Service; and the *Nunc Dimittis*, *Luk.* 2. 29. and *Pſalm* the 67. after the Second Leſſon, are ordered to be read as the Miniſter ſhall make his choice, This or That; and however theſe Hymns or Pſalms were compoſed upon occaſion of particular benefits, yet are they always of ſingular uſe in the Church of God. The forementioned Hymns are frequently uſed in our publick Service, becauſe they are the Hymns wherewith our bleſſed Saviour was joyfully received, at his firſt entrance into this world; and they do ſomewhat more concern us, then *Davids* Pſalms do, becauſe the Goſpel and New Teſtament is of more concern to us, then the Law and the Old. Theſe Hymns are proper only to Chriſtianity, whereas the Pſalms are common to the Jews and Chriſtians. The Pſalms are Propheſies and Predictions of Chriſt, who was to come; theſe Hymns are plain diſcoveries of Chriſt, who is come. They are the firſt

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gratulatory Hymns, which welcomed into the world our born Saviour: And though they were moſt ſeaſonable then, when they were firſt compoſed and ſung; yet we may profitably enough uſe them ſtill, as well as *Hezekiah* in publick Service commanded the Songs of *David* and *Aſaph* to be uſed, which were compoſed long time before, 2 *Chron.* 29. 30. For the promiſes and performances of God, are not ſo reſtrained to particular perſons, but others alſo may go ſharers in them, in regard of the myſtical union of all the faithful; and however the particular occaſion may ceaſe, yet the fountain of goodneſs and mercy is ever the ſame: beſides, by frequent uſing of the praiſes of the Saints, our minds may daily more and more be inured and enflamed with their affections. And the Church hath very fitly appointed Hymns after Leſſons; for when we have heard God out of the Leſſons, ſpeaking as it were from Heaven to our Souls, how can we do leſs then riſe up and praiſe him? and with what Hymns can we praiſe him better for our Salvation, then with thoſe which were the firſt gratulations of our Saviour? As for the Hymn and *Benedictus* of *Zachary*, it was indeed compoſed by reaſon of Chriſt's birth, and manifeſtation in our fleſh; which *Zachary*, the Author of it, Prophetically

phetically foreſaw, and therefore compoſed it for to entertain Chriſt withall. Yet though the occaſion of it was, or rather was not, particular, we may convert it to a common uſe, as well as the Epiſtles of St. *Paul*, which were moſt of them written upon ſpecial occaſions. Neither can that occaſion be indeed particular, where the benefit is common; for the birth of Chriſt as much concerns us, as it did *Zachary*; and therefore we may ſay it, or ſing it, and were juſtly to be blamed in caſe we ſhould refuſe the doing ſo. The 100 Pſalm is joyned with it, and the Miniſter may make his choice of either, becauſe both are Thankſgivings unto God, enforced almoſt with the very ſame reaſons and arguments.

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Then ſhall be ſung, or ſaid the Apoſtles Creed by the Miniſter, and the people ſtanding. Except only ſuch days as the Creed of St. Athanaſius *is appointed to be read.*

I *Believe in God the Father Almighty, Maker of heaven and earth*, Mark 9. 24. Heb. 1. 2. John 14. 1. Pſal. 124. 8.

And

And in Jesus Christ his onely Son our Lord, John 1. 18. John 14. 1.

Who was conceived by the Holy Ghost, born of the Virgin Mary, Mat. 1. 20, 23. Luk. 1. 27, 31.

Suffered under Pontius Pilate, *was crucified, dead, and buried,* Mat. 27. 2. 1 Tim. 6. 13.

He descended into Hell; the third day he rose again from the dead, Act. 2. 31, 32. 1 Cor. 15. 4. Ephes. 4. 9. 1 Pet. 3. 19.

He ascended into Heaven, and sitteth on the right hand of God the Father Almighty, Act. 1. 9. Ephes. 4. 9, 10. Heb. 12. 2.

From thence he shall come to judge the quick and the dead; Act. 1. 11. Act. 10. 42. Act. 17. 31.

I believe in the Holy Ghost, Mat. 28. 19. Act. 19. 2. 1 John 5. 7.

The holy Catholick Church, the Communion of Saints, Psal. 87. Psal. 110. 3. Isa. 54. 2, 3. 1 Cor. 10. 16. Ephes. 1. 3, 4. Ephes. 4. 15, 16. Heb. 10. 22, 23, 24, 25. 1 John 1. 7.

The forgiveness of sins, Luk. 24. 47. Act. 2. 38. Colos. 2. 13.

The resurrection of the body, 1 Cor. 15.

And the life everlasting, Rom. 6. 23.

Amen, Mark 9. 24.

EXPLANATION.

This is called the Creed, or Belief, becauſe all neceſſary points to be credited or believed, in order to our Salvation, are contained in it. It is the Key of the Holy Scriptures, an Abridgment of the Goſpel; Chriſt taught it the Apoſtles, the Apoſtles taught it the Church, and the Church us. Though it be not Canonical Scripture, as to the make, yet as to the matter contained in it, it is; for it contains in it the very Scripture, Word, and Truth of God. It is of greater Authority then any other Eccleſiaſtical Traditions of this nature, whether they are Confeſſions of particular Churches, or Writings of private men. The *Nicene* and *Athanaſian* Confeſſions, mentioned and uſed in our Liturgy, are not new Creeds, but larger Explications of this. It is called the Apoſtles Creed, either becauſe they themſelves uſed it, or becauſe it contains the heads of that Doctrine which they taught the world; and it is the Judgment of ſome very learned men, that it is more Ancient then many writings of the New Teſtament. At firſt perhaps it was no part of the Liturgy, or publick Service, only a preſcribed Leſſon for the *Catechumens* to be inſtructed in, and whereof

they were to make publick rehearſal, in order to their admiſſion unto Baptiſm. There is mention made of it in the moſt Ancient writers of the Church; and however ſome objections may be made againſt the Apoſtolicalneſs of it, yet thoſe objections certainly are not unanſwerable. But however, moſt certain it is, that it is ſo Apoſtolical, as to the matter, that it may without offence carry its denomination from the Apoſtles, and be called their Creed; becauſe it is a moſt excellent Epitome and Abridgment of their Doctrine, contrived in a very near reſemblance to their Language, and a great part of it undoubtedly digeſted by the Apoſtolical Church. For if the Apoſtolical Churches had not this very Creed in expreſs words, yet they had a Creed very much reſembling this, as to the ſubſtance of the Articles, though with ſome few ſyllabical variations. If at any time the Articles concerning the Holy Ghoſt, and the Church, were omitted in the Creed, yet they were ſupplied from the form of Catechizing then in uſe; which form was in truth a Creed, and with the rehearſal of which the *Catechumens* were Baptized. Though not in *Tertullian*, yet in *Cyprian* we find expreſs mention of the Holy Church, Remiſſion of ſins, and everlaſting life; but then indeed, as it

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is noted by *Jerom*, all the myſteries of the Chriſtian Faith, were upon the matter terminated in the Reſurrection of the fleſh, into which they were baptized, 1 *Cor.* 15. 19. and with it *Tertullian* concludes his rule of Faith; yet was not the Article of *Life everlaſting*, any after-new addition, only it was repreſented in a different order. Let but the *African* parcels of *Tertullian* and *Cyprian*, be united together, and a Creed may be found, as to the Eſſentials, conformable to this of the Apoſtles; and the like may be found in the Epiſtles of *Ignatius*, who was diſciple to one of them. Neither was there any need for the Apoſtles, or Fathers, to commit this Creed to writing, in regard it was the great *depoſitum* of the Church, conveyed down from one Age to another in a Traditional way; ſuppoſed by ſome to be the one Faith, mentioned *Epheſ.* 4 5. and the form, pattern, or ſummary of ſound words, mentioned 2 *Tim.* 1. 13. the body of Faith made up in all its proportions, mentioned *Rom.* 12. 6. and the Faith which was once delivered to the Saints, mentioned *Jude* verſ. 3. This Creed, and the other two, the *Nicene* and the *Athanaſian*, which are but Explanations of this, are ordered to be ſaid after the Leſſons, to ſhew that Faith comes by Hearing, and Hearing by the Word of God,

Rom. 10. 17. we muſt firſt hear, and then confeſs; and they are ordered to be ſaid ſtanding, becauſe they are ſummaries of the Goſpel, which was ever rehearſed in that poſture; and becauſe the *Catechumens* uſed to make rehearſal of their Faith in a ſtanding poſture: which poſture is alſo ſignificant, and notes that gallant reſolution which ought to be in us, to maintain and defend that Faith and Religion which we profeſs.

The Creed Explained.

I *Believe in God the Father Almighty, Maker of heaven and earth*; I, for my ſelf, as every Chriſtian ought to believe for himſelf, do believe there is a God, do believe God, and do believe in God; I confeſs him, put all my truſt and confidence in him, acknowledge my ſelf obliged to do his will, and to obey his commands; I own his title *God*, his perſonality *Father*, his power *Almighty*, and admire and adore him for his operations and works, for he is the *Maker of heaven and earth*. He is able to do whatever is fit for God to do; he can do what he will, and more then he will, whatever implies not a contradiction in it ſelf, or argues not imperfection in him. He is ſo Almighty, that he is liable to no imperfecti-

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ons; and his Almightineſs appears remarkably in the Creation of the World, for he is the Maker of heaven and earth. He made ſomething of nothing, and out of that ſomething he made all things; the glorious Heaven, Angels, and Spirits; the Starry Heaven, Sun, Moon, and leſſer Lights, with all the glorious Conſtellations; the Airy Heaven, winged Fowls, Clouds and Vapours; Hail, and feather'd Snow, Rain, Lightning, and terrible Thunder. He made alſo the Earth, Land and Sea, Graſs, Herbs, Plants and Trees, Beaſts, Birds and Fiſhes: he made Man to praiſe him, and glorifie him in all, and for all; to magnifie God in all his works, and never to diſtruſt him, who hath proved himſelf thus Omnipotent. *And in Jeſus Chriſt his onely Son our Lord*; I believe alſo in the ſecond perſon of the Godhead, the Word and Wiſdom of God; who is ſtiled *Jeſus*, to note him a Saviour: which name was given him by an Angel, together with the meaning of it, *Mat.* 1. 21. He is alſo ſtiled *Chriſt*, which is an appellative title of office and dignity, given to him for three purpoſes; 1. To note him an anointed King, to judge, govern, defend us, and to ſave us from danger. 2. An anointed Prophet, to teach, inſtruct us, and to ſave us from errour. 3. An anointed High-Prieſt, to offer

up himſelf for us, and his prayers for us, to make Interceſſion to the Father for us, and to ſave us from ſin. He is God the Father's *Onely Son*, not by Creation, as men are; nor by Adoption, as good men are; nor by Office, grace and favour, as Kings and Judges are; but by Nature, as none other are ſave only himſelf: he is God of the ſubſtance of his Father before all Worlds, God of God, very God of very God, and a diſtinct perſon in the Godhead from the Father, *Mat.* 28. 19. *John* 1. 1. He is alſo *Our Lord*, 1. In reſpect of Creation, for he hath dominion over us as he is God. 2. In reſpect of Redemption, for he hath dominion over us as he is God and Man. It was God the Son, not God the Father, nor God the Holy Ghoſt, who did perſonally pay the ranſom of our ſins, purchaſe our freedom from the ſlavery of Satan by his own bloud, and by the everlaſting efficacy of the ſame bloud once ſhed, doth waſh and nouriſh us, not as his Servants, but as the Sons of God our heavenly Father. As he is *Jeſus*, we are to ſue and ſeek to him for Salvation, for there is no Salvation in any other, *Act.* 4. 12. as he is *Chriſt*, we are to pay all ſubjection to him as a King, to hear and obey him as a Prophet, to reſt upon his Sacrifice, Satisfaction and Interceſſion as a Prieſt. As he

is Gods only Son, we are to pay him that honour which we pay to the Father; and as he is our Lord, we are to quit Sin and Satan, and to pay to him our real Service. *Who was conceived by the Holy Ghoſt, born of the Virgin* Mary; In this Article is declared, how the Son of God became the Son of man, in order to make ſatisfaction to God for man's ſin, to reconcile God to man, and to work about man's Redemption; to put him into a ſalvable condition, and to render him again capable of thoſe fruitions, which he in *Adam* had deprived himſelf of by his diſobedience. In this Article is to be noted more particularly, 1. The myſtery of Chriſt's holy Incarnation. 2ly. His holy Nativity and Circumciſion, together with his Baptiſm, Faſting and Temptation. This Son of God, who was very God, begotten and not made, being of the ſame ſubſtance with his Father, by whom all things were made, for us men, and for our Salvation, came down from Heaven, and was conceived and incarnate by the Holy Ghoſt of the Virgin *Mary*, and was made Man; and as he was made Man in her, ſo he was born of her: God became Man, and yet remained God; he took our Humane nature, yet did not lay aſide his Divine; and *Mary* became a Mother, and yet remained a Virgin ſtill;

Chriſt of her took our Humanity, without the loſs of her Virginity. He was conceived without ſin, that he might cleanſe and ſanctifie our ſinful conceptions. He was born without ſin, that he might ſanctifie the birth of us, who are born in ſin, and with ſin; and as he was ſinleſs from his birth, ſo the life which he lived here on earth, was a ſinleſs and innocent life; that by the ſinleſneſs and obedience of his life, he might make ſome kind of amends for the ſinfulneſs and diſobedience of ours. Yet he was Circumciſed, though nothing was ſuperfluous in him, that ſo amends might be made in that part by him for Original ſin, by which it is propagated. And he was Baptized, though nothing in him was unclean, that he by his Baptiſm might ſanctifie the element of Water, and make it, by the Holy Spirit joyned to it, virtual to cleanſe us not only from Original guilt, but as we are fitly capable, from all actual pollutions. And he was tempted, by all thoſe ways of Temptation which we are liable and expoſed to, that he might in his own perſon overcome the Tempter, and grand Seducer, and teach us by his example how to behave our ſelves ſucceſsfully, and to the beſt advantage, in all our Temptations. By the ſame Holy Spirit, whereby he was conceived in the bleſſed

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Virgin *Maries* womb, is he to be conceived in our hearts; which hearts we are to keep as pure and undefiled, as the holy Virgin was, in order to his conception: we are to prepare Virgin hearts for Chriſt to be conceived and born in, and for the Holy Ghoſt to overſhadow; by which Virgin hearts is not to be meant, an abſolute ſinleſs purity and innocence, which only *Adam* in his created eſtate, and Chriſt could yield; but a renewed purity, and recovered Virginity by Repentance, joyned with ſincere reſolution and holy purpoſes of amendment of life, and humility typified in the temper of New-born babes: For theſe are the only due qualifications, which can fit and prepare the Soul for the Holy Spirit to overſhadow it, and for Chriſt to be favoured in it. As Chriſt took our nature upon him, and was pleaſed to be born of a pure Virgin, without the help of man, which ſhewed him to be the true Seed of the woman, that ſhould break the Serpents head, *Gen.* 3. 15. ſo we are to pray for Gods regenerating grace, that we may be made his children by Adoption and Grace, and be daily renewed and changed in our Spirits, by his Holy Spirit. As Chriſt was Circumciſed, and by that bloudy ceremony made obedient to the Law for us; ſo we are to pray for the true Circumciſion

cumciſion of the Spirit, that our hearts and all our members being mortified from all worldly and carnal luſts, we may in all things obey Gods bleſſed will. As Chriſt was Baptized, not to be cleanſed by the waters, but to cleanſe the waters, that they might cleanſe us; ſo we are to come to his Holy Baptiſm, to be waſhed in thoſe ſtreams, the Fountain whereof he himſelf hath opened, and conſecrated not ſo much for the cleanſing of our bodies, and putting off the filth of the fleſh, 1 *Pet.* 3. 21. as for the ſprinkling of our hearts from an evil conſcience, *Heb.* 10. 22. that our hearts being pure, our actions may be pure alſo. And when we are thus cleanſed, we ought to take ſpecial care and heed, that we return not like the Dog to lick up our vomit again, or like the Swine to our former pollutions, 2 *Pet.* 2. 22. and ſo become the fouler for our once being cleanſed, and be drowned in that Holy Laver, which was deſigned for our preſervation. Laſtly, as Chriſt was tempted, and that he might overcome the Tempter, did for our ſake, and in part for our example too, Faſt even to a miracle; ſo we are to pray unto God for his Grace, to direct and aſſiſt us in all our Temptations, that we may uſe ſuch abſtinence, as to bring our fleſh in ſubjection to the Spirit, and ever obey the Godly

Godly motions of Gods holy Spirit, living in righteouſneſs and true holineſs, to the praiſe and glory of him. *Suffered under* Pontius Pilate, *was crucified, dead and buried*; The great end and deſign of Chriſt's coming into this world, was that he might ſuffer, and by his ſufferings make ſatisfaction to Divine Juſtice for man's ſin. He did not ſuffer becauſe he was himſelf a ſinner, but becauſe he became a Surety for us, who are ſo. He ſuffered for our ſins, not for his own: He being righteous died for us, who are unrighteous, 1 *Pet.* 2. 21, 22. this he did for our ſake, and for our example and encouragement. He hath given us in himſelf an example of enduring the higheſt afflictions; which example, ſo far as imitable, is to be imitated and tranſcribed by us, 1 *Pet.* 2. 21. From the manner of his death we are taught the great doctrine of Mortification, to put off the body of the ſins of the fleſh, *Col.* 2. 11. to deſtroy the body of ſin, *Rom.* 6. 6. to put our ſinful habits to a contumelious death, to crucifie the fleſh, with the affections and luſts; and in ſo doing to conform our ſelves exactly to the ſufferings of Chriſt, through all the gradations of it, that ſo we may be planted with him in the likeneſs of his death, *Rom.* 6. 5. As a conſultation was held againſt Chriſt, as he was apprehended,

prehended, examined, accuſed, condemned, ſhamed and crucified; ſo ſtrictly and ſeverely ſhould we deal with our Old man, our whole body of ſin: we ſhould conſult deliberately about its execution, chuſe our moſt ſober ſeaſons for the doing of it, when we are in the calmeſt temper of Soul: and we are to proceed orderly to act againſt ſin; to apprehend it, to ſtop every courſe and habit of it in its career; we are to examine it by the Word of God, by the commands of Chriſt, in all its variations from, and oppoſitions to them. This done, we are to accuſe it, and in ſo doing, to aggravate it with all the heightning circumſtances of guilt and danger: Then by a ſolemn full conſent of all the faculties, we are to condemn this dangerous Malefactor, to ſpit upon it with contempt and ſcorn, to give it up to be crucified, never to revive again to any vital actions. Neither are we to be thus ſevere againſt our ſingle habit of ſin only, but againſt the whole body of ſin, and all its parts and members. Again, from the manner of Chriſt's death we are inſtructed further, to take up our Croſs voluntarily and chearfully, when it is laid upon us, to follow Chriſt in his ſufferings, and to conform our ſelves really to the image of our crucified Saviour; for if we are thus partakers of his

his ſufferings, we ſhall be alſo partakers of his enjoyments. He went by the Croſs to his Crown, paſſed through ignominies and ſufferings, into his Glory; ſo ſhould we. Again, he was dead, that by his dying he might deſtroy death, and ſanctifie the ſtate of death to all his Servants. Death loſt its ſting in his ſide, and ſo became to all, who are his, but as a calm ſleep. Laſtly, he was buried, to ſhew that he was really dead; and as his body was removed out of ſight, ſo we are to put all our ſinful habits, like dead bodies, out of the way, that they may neither offend nor infect others. He continued ſome time in the Grave, to note unto us the reality and continuance of our mortified ſtate; and that we ſhould not only once for all repent and mortifie, but keep in our Souls a continued death unto ſin, ſincere and unfeigned, till we are riſen again to the other Diviner life, to live unto Godlineſs, as he roſe again to live unto God. *He deſcended into Hell, the third day he roſe again from the dead*; Here began Chriſt's exaltation, after his abaſement and diminution: His deſcent into Hell, was the firſt part of his advancement. As his body, not ſeparated from his Divinity, reſted in the Grave; ſo his Soul, united to his Divinity, had ſomething further to do. He deſcended not

not to ſuffer, but to conquer. As he overcame the World on Earth, Death in the Grave; ſo he triumphed over Satan in Hell, and within the Territories of his own Kingdom: he went into Satans quarters, and openly ſhewed him the Victory, which by death he had gotten over him, over death it ſelf, and over all the Powers of darkneſs. However, certain it is, that he remained ſome time in the ſtate of the dead, his living Soul being ſeparated from his dead body. This Article of Chriſt's deſcent, is as true as all the reſt, though perhaps not ſo capable as the reſt, of any binding interpretation to be put upon it: Therefore we paſs this part of the Article by, and come to the latter part, *The third day he roſe again from the dead*; that is, within the ſpace of leſs then ſeventy two hours, and before his body ſaw corruption, he roſe again; that fleſh, which he laid down in the Grave, he by his own power raiſed up again from the Grave. As his dying ſhewed his Humanity, ſo his riſing again declared his Divinity; by which Reſurrection of his, not only his Godhead was demonſtrated, *Rom.* 1. 4. but the all-ſufficient Sacrifice of his death and paſſion for ſin, was fully evidenced and declared; for had there remained but one ſin unſatisfied for, which he came to make ſatisfaction for, that one

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ſin might have kept him from riſing. The Reſurrection of Chriſt ſhewed, that a full ſatisfaction was made for ſin by his death, 1 *Cor.* 15. 17. Again, Chriſt's Reſurrection is the ground of ours: as *Adam* brought death into the world to kill us, ſo Chriſt brought Reſurrection into the world to give us life, 1 *Cor.* 15. 22. Chriſt is riſen as the Head, we ſhall follow as the Members; Chriſt is riſen as the Firſt-fruits, we ſhall follow as the Harveſt. Again, the Reſurrection of Chriſt is a proof of our Juſtification before God; for he is to be conſidered as a publick perſon, both in his Death, and in his Reſurrection, *Rom.* 4. 25. Laſtly, his Reſurrection from the Grave, ſhould mind us of our Reſurrection from ſin, which brought him to it. Our actual riſing to new life, is as neceſſary as mortification; as Chriſt roſe from the dead to dye no more, ſo we being dead to ſin, ſhould riſe to newneſs of life, and live unto God, *Rom.* 6. 10, 11. As he after his Reſurrection appeared unto men, ſo ſhould we, and walk exemplarily before them in heavenly living. We ſhould continue in a ſanctified ſtate of perſeverance in Godly living, till by Gods mercy we are taken up to bliſs: We ſhould depend upon Chriſt for our Juſtification and Sanctification, which are both of the effects of his riſing.

ſing. We ſhould alſo haſten our Reſurrection, as he did his, and not ſo immerſe our ſelves with ſorrow and humiliation, the Grave of mortified Souls, as to hinder any actions and vital performances of the new and regenerate life. As Chriſt dyed, and as we are baptized into the death of Chriſt; ſo we are to beg of God for his grace, that we may continually mortifie our corrupt affections, and being buried with him, may paſs through the grave and gate of death, to our joyful Reſurrection. *He aſcended into Heaven, and ſitteth on the right hand of God the Father Almighty*; that is, after his Reſurrection, when he had made his appearance ſeveral times to his Apoſtles, to confirm them in the truth of it, whom he had choſen for the publication of it unto the world; after he had given them many ſure proofs and evidences that he was riſen, after he had talked with them about the affairs of his Church, which ſhould be planted and governed by them, and of many things concerning the Goſpel, and his Kingdom, and how both his friends and his enemies ſhould be dealt withall; after he had eaten and drank, and familiarly converſed with them, thereby to give them all poſſible aſſurance of the truth of his Reſurrection, of his Power and Godhead, and that he was indeed

deed the undoubted *Meſſias*; after that he had inſtructed them to tarry at *Jeruſalem*, to wait for the coming down of the Holy Ghoſt, and how to prepare themſelves for his reception; after he had reproved them for their curioſity, and ſhewn their vanity in expecting a Kingdom, which he never intended to ſet up; then in the preſence and ſight of them all, he was taken up by Angels from the earth in a bright ſhining cloud, which incloſed him ſo that they could ſee him no more, *Act.* 1. 2, 3, 4, 5, 6, 7, 8. He carried up our nature, which he had aſſumed, in which he ſuffered, and which he had raiſed out of the Grave, up on high above all Heavens, *Epheſ.* 4. 10. offer'd it up to the Father as an acceptable oblation, who placed it on a glorious Throne at his right hand. And as he deſcended on purpoſe to do us good, to beſtow and ſcatter his graces amongſt us; ſo he aſcended alſo upon a good deſign for us, that he might ſend down the Holy Ghoſt upon his Apoſtles, and by that means ſupply all our wants, and do what was neceſſary to be done for the planting and governing of his Church. The place he aſcended from, was Mount *Olivet*; the place he aſcended to, was the higheſt Heavens. The time of his Aſcenſion, was fourty days after his Reſurrection; the truth

of it appears from the evidence of thoſe who ſaw it, and are able to give a good teſtimony of it; the manner of it was glorious, and the end of it hugely advantageous, and beneficial to us. But the practical Uſe, which we are to make of Chriſt's Aſcenſion, and Seſſion at the Father's right hand, is this; 1. As we believe that he is aſcended into the Heavens corporally, ſo we are ſpiritually in hearts and minds to aſcend after him, and to dwell continually with him in Divine meditations, carrying heavenly minds in earthly bodies; ſeeking, minding, ſavouring things above at the right hand of God, where Chriſt ſits, *Coloſ.* 3. 1. where Chriſt our treaſure is, there ſhould our hearts be alſo. 2. Seeing he hath withdrawn his corporal preſence, we are to content our ſelves with his ſpiritual; not to hang on his bodily preſence, the preſence of his Manhood, as it was viſible to the eye; but to acquieſce in his ſpiritual preſence, the preſence of his Godhead, and the preſence of his Manhood too, united to his Godhead, yet no otherwiſe preſent then ſpiritually and by Faith; for though his Godhead be every where, yet his Manhood in a corporeal and natural ſenſe cannot be every where, but only where it is placed at the right hand of God. Let us ſpiritually ſee him aſcending, cordially

believe in him abſent, wait and hope with patience for his coming again, and by his ſecret mercy feel and enjoy him ſpiritually preſent with us. And ſeeing he ſits at Gods right hand, and is exalted with great triumph into his kingdom in Heaven; whereby is noted his Reign, and his being inveſted with all power in the union of his Regal and Prieſtly Office, by virtue of which he gives commands to his Church, intercedes with God for his Church, and that ſo powerfully, as actually to beſtow that grace and pardon, which he intercedes for, making continual Interceſſion with God, who is his Father and ours: This ſhould teach us, to give up our ſelves obediently to be ruled by him in all his holy inſtitutions and commands, and to be guided by all thoſe, whom he hath placed in his Church under him to rule over us; This ſhould alſo teach us, to depend upon his Interceſſion, to offer up all our prayers and praiſes to God in and through him only: This ſhould teach us, to be in a readineſs to receive all Grace that ſhall flow from him, and to make the holieſt uſe, and beſt advantage of it. Laſtly, This ſhould teach us, to have recourſe to him in all temptations, and to perſevere in deſpight of all aſſaults to the contrary; to have our eye upon him in all that ever we do, to improve

thoſe Talents well, which he beſtows upon us: for as he is gone to Heaven, he will return again from Heaven to judge the world. *From thence he ſhall come to judge the quick and the dead*; The very ſame Jeſus Chriſt, who is gone up to Heaven in glorious manner, ſhall come one day from Heaven again in as glorious a manner to judge us, *Act.* 1.11. His going up to Heaven, was not an abſolute departing from us, only he went to take poſſeſſion of that Kingdom of his, which he ſhall exerciſe to the end of the world; and then he ſhall return again to judge all men, without reſpect of perſons; all that are dead, and all that ſhall then be found alive; all Nations of men in their order, and every man of every Nation, ſhall give up their accounts to him, and ſhall receive according to what they have done in the fleſh, be it good or bad. To thoſe who by patient continuance in well-doing, ſeek for glory and honour, and immortality, ſhall be given the reward of eternal life; but to thoſe who are contentious, and do not obey the truth, but obey unrighteouſneſs, the retribution ſhall be indignation and wrath: tribulation and anguiſh ſhall be upon every Soul of man that doth evil; but glory, honour and peace to every man that worketh good, *Rom.* 2. 7, 8, 9, 10. Now the expectation of Chriſt's coming

coming to Judgment ſhould teach us, to be conſtant in making up our accounts againſt his coming, as perſons daily expecting a righteous, though a gracious Judge, to ſit upon us. He is one, who will come in flames of fire, and in great wrath, to take vengeance on his Adverſaries, and upon all who do not obey the Goſpel; one who will not only ſift our actions, but ſearch our very hearts and reins; who will not ſuffer any one ſin to be carried along under the diſguiſe of Religion, or on confidence of his favour, but will come from his Throne of Mercy in Heaven, and ſit upon his Throne of Juſtice here upon the Earth, to judge all his provokers; one who will not be moved with paſſions, bribes, flatteries, to puniſh or reward according to any other method or rule, but only this, of every man according to his works, *Rom.* 2. 6. This one would think ſhould bring us to a pious awe of him, reſtrain us from ſin, keep us in good courſes, and make us work out our Salvation with fear and trembling. *I believe in the Holy Ghoſt*; who is God, a diſtinct perſon in the Godhead from the Father and the Son, and proceeding from both. In reſpect of Nature, the Father is holy, and the Son holy, the Father is a Spirit, and the Son is a Spirit; but in regard of Office, the third perſon in the

Trinity is eminently ſtiled the Holy Ghoſt, or Holy Spirit. He is ſtiled the *Holy*, 1. From the holineſs of his Nature: 2. From the holineſs of his Office; whoſe ſpecial Office it is to make the Church holy: The Father ſanctifies by the Son and by the Holy Ghoſt, the Son ſanctifies from the Father by the Holy Ghoſt, the Holy Ghoſt ſanctifies from the Father and the Son immediately by himſelf. Again, he is ſtiled the *Spirit*, 1. In regard of his Nature, which is ſpiritual. 2. In regard of his proceſſion from the Father and the Son, being as it were inſpired and breathed from both. 3. In regard of his operation and manner of working, for he inſpires and breaths into us holy motions and deſires to good things, and is the Fountain and Spring of all ſpiritual life in us. This Holy Spirit is holy in himſelf, pure from all ſin, pollution, corruption, hypocriſie, partiality, and that moſt eminently; and he is the Author of all holineſs and purity in us, which he works in us by two ways of diſpenſation: 1. Outward, 2. Inward. His outward diſpenſation was in moſt eminent manner, when he deſcended viſibly upon the Apoſtles, filled them with Graces, and furniſhed them with Powers to plant, preſerve, and govern the Church of Chriſt over the World. The Powers which he inveſted the Apoſtles with,

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were theſe; 1. To preach the Goſpel. 2. To baptize thoſe Nations, which embraced it. 3. To confirm thoſe, whom they had baptized. 4. To admit thoſe to the Sacrament of Chriſt's body and bloud, whom they had confirmed. 5. To exerciſe the powers of the Keys in Cenſures, in puniſhing the pertinacious, and caſting thoſe out of the Church, who would not conform to the rules and orders of it, that ſo they might be aſhamed, and be made to reform their wicked lives, and be capable of being received in again by Abſolution, upon their ſincere repentance evidenced by their Reformation. 6. To ordain others, and to commit the ſame powers to them, which the Holy Ghoſt had ſettled in themſelves, and ſo to continue a ſettled Miniſtry by ſucceſſion unto the end of the world. In reſpect of all theſe forementioned donations, the Holy Ghoſt is ſtiled a Paraclete; by which word we are to underſtand, 1. An Advocate, 2. A Comforter, 3. An Exhorter and Inſtructer. Now the Holy Ghoſt is to be conſidered as an Advocate, 1. In reſpect of Chriſt, 2. In reſpect of Chriſtians. Now the Holy Ghoſt is Chriſt's Advocate, in pleading his cauſe againſt the incredulous world, by a threefold conviction, *John* 16. 8. 1. Of Sin, and that great crime of not receiving Chriſt, but rejecting

him, who was teſtified and demonſtrated by the coming down of the Holy Spirit after his Aſcenſion, to be a true Prophet. 2. Of Righteouſneſs, to convince the world that Chriſt was a righteous perſon, and unjuſtly crucified, as appeared by his Aſſumption into Heaven, and participation of his Father's Glory. 3. Of Judgment, to convince all men, that Chriſt, who was judged in the world, ſhall judge the world, and paſs ſentence upon the Devil the Prince of this world, who was the firſt contriver of his death, and upon all who ſide with him, and take his part. Again, as the Holy Ghoſt is Chriſt's Advocate, ſo is he alſo the Advocate of all Chriſtians; 1. In ſettling a Miniſtry, to pray and intercede for their ſeveral Congregations, and enabling them to form a Liturgy to be continued in the Church to that end, thereby helping our infirmities, and teaching us to pray as we ought. 2. In ſanctifying thoſe Prayers, which the Church daily offers up to the only true Cod, by the only true Mediator Jeſus Chriſt, that ſo they may be offered up with acceptance to the Father, by Chriſt our Mediator. Again, as the Holy Ghoſt is an Advocate, ſo is he alſo a Comforter; for by power and abilities beſtowed upon men, the comfortable news of the Goſpel, the promiſes of pardon and

grace

grace are divulged to thoſe, who want comfort. Laſtly, the Holy Ghoſt is our Exhorter and Inſtructer, in exhorting us to Repentance, to fly from ſin, and the wrath to come, and to walk worthy of the great vocation and calling of our Chriſtianity, unto which we are called; and by exerciſing all external means, which belong to his Titles and Offices, for the working of all manner of ſanctity in our hearts; and by uſing all inward means, ſecret preventions, incitations, over-ſhadowings, and all other aſſiſtances, which are abſolutely neceſſary to beget and continue holineſs in our hearts: All which do attend upon his outwatd miniſtrations before-mentioned, and conſtantly go along with them, to hollow them to all worthy receivers, and obedient diſciples. Now to believe in the Holy Ghoſt, is to acknowledge the truth of all that is before made mention of; and to accommodate our practice accordingly, and to conform to this Faith: 1. By ſubmitting our ſelves to thoſe Spiritual Paſtors, whom the Holy Ghoſt hath ſet over us; as they themſelves are to be careful of that Flock, whereof the Holy Ghoſt hath made them Overſeers. 2. By not intruding into, and uſurping upon the Sacred Function and Miniſtry, nor meddling in it without a lawful call, and ſuch as may

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juſtifie it ſelf to be from Heaven. 3. By obeying all the ſeveral Powers, which the Church is inveſted with. 4. By devout hearing the Word. 5. By due preparing our ſelves for Baptiſm, and bringing others to it. 6. By fitting our ſelves for Confirmation. 7. By examining our ſelves, that we may come fitly prepared to the Lords Supper. 8. By fearing the Church-cenſures; and if we are at any time under them, by Confeſſion, Contrition, works of Mercy, and all kind of Reformation of our lives, to labour for Abſolution; and in all theſe humbly to beg of God his ſpecial grace, that it may go along with all theſe outward ordinances; and diligently to watch, obſerve, and receive it in the uſe of them, and to lay it up in honeſt hearts, that we may bring forth fruits with patience, neither reſiſting, nor repelling, nor grieving, nor quenching this Holy Spirit of God, whereby we are ſealed (if we do not betray our ſelves) unto the day of complete Redemption, *Epheſ.* 4. 30. *The holy Catholick Church, the Communion of Saints*; As the firſt part of the Creed was chiefly concerning God, ſo the latter part of it is principally relating to the Church of God; as we begin with God in our Confeſſion of Faith, ſo we end with the Church; for unleſs we are of the Church, we ſhall

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loſe our intereſt in God. Now by *Church* in this place we are to underſtand, a ſociety of Believers ruled and continued according to all the ordinances before-mentioned, of the Holy Ghoſt's ſettling and eſtabliſhing; which Church is deſcribed by theſe three properties, Holy, Catholick, a Communion of Saints. 1. The Church is remarkably ſaid to be Holy, in reſpect of the holy Powers and Offices, which are ſettled in it, and upon it; in reſpect of the Holy Ghoſt, the author and founder of them; in reſpect of Chriſt the Head of it, who is moſt holy; in reſpect of the Faith of the Church, which is in it ſelf holy, and makes us holy; in reſpect of that ſanctity and holineſs of life, which ought to be in all the Members of it; in reſpect of the great deſign in the firſt conſtitution of it, which was to beget and to increaſe holineſs. 2. The Church is remarkably ſaid to be Catholick, which word ſignifies, 1. Orthodoxal, as having Truth in it; and ſo it is diſtinguiſhed from the Societies of Hereticks and Schiſmaticks, wherein is errour and falſhood. 2. Univerſal, diſperſed and extended all the world over; and ſo it is diſtinguiſhed from the Church of the *Jews*, which was an incloſure divided from all the world beſide: It is Univerſal alſo in reſpect of the ſame Faith, which it teaches

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to all men, in all places, and at all times; and in reſpect of the ſame Laws and Conſtitutions, according to which all Reformations ought to be made; otherwiſe they will appear to be rather Innovations then Reformations, an introducing of new things, rather then a reſtoring of the old. Laſtly, the Church is remarkably ſaid to be a Communion of Saints, in reſpect of the Communion of Faith and Laws, in reſpect of the Communion of Sanctity and Holineſs, which ought to be in all the Members of it, and in reſpect of the communications of Charity; Firſt, Corporal charity, to all the Fellow-members of Chriſt that are in need; Secondly, Spiritual charity, expreſſed to mens ſouls by advice, counſel, reprehenſion, ſpiritual conference, and in any kind of effuſion of Grace from God to us; in praying with and for one another, in praiſing God with and for one another; which laſt is a duty continued mutually betwixt us and the glorified Saints in Heaven, ſo far as is moſt commodious to the condition of each. As the Saints in reſt and joy, and advanced towards the Throne of Glory in Heaven, pray for their younger brethren on Earth; ſo the Saints who are yet in the Camp, and Militant on Earth, praiſe God for thoſe revelations of his Grace and Glory, which he hath beſtowed

ſtowed upon their elder brethren in Heaven. As the Saints and Members of the Church, hold communion with Chriſt the Head, have intereſt in all his benefits, go ſharers in the common Salvation; ſo do they hold communion one with another. As in the body natural, ſo in Chriſt's myſtical body the Church, there is a perpetual ſympathy between the parts; if one Member ſuffer, all ſuffer with it; if one be had in honour, all rejoyce with it, 1 *Cor.* 12. 26. Neither doth death it ſelf diſſolve this communion, for the knot of fellowſhip holds between the Saints departed this world, and thoſe who ſtill remain in it. The departed Saints pray to God for our good in general, and we praiſe God for their good in particular; we praiſe God for giving them ſuch eminent graces on Earth, and ſuch unſpeakable glories in Heaven; in affections and hearts we converſe with them, we love their memories, uſe all innocent means to have their exemplary lives propounded to us for our imitation; we deſire to be diſſolved, and to be with Chriſt and them; and we judge it the greateſt honour that we can do them, to imitate their pious and holy lives: and that we may do this, in our annual day of commemoration for All-Saints, we pray, That as God hath knit together his Elect in one com-

communion and fellowſhip, in the myſtical body of his Son Chriſt our Lord; ſo he would grant us grace ſo to follow his bleſſed Saints in all vertuous and godly living, that we may come to thoſe unſpeakable joys, which he hath prepared for them who unfeignedly love him, through Jeſus Chriſt our Lord. *The forgiveneſs of ſins*; That is, I believe that by the death and ſufferings of Chriſt, there is pardon and remiſſion to be had in the Church, for all true penitent ſinners; which pardon, all true penitens, upon exact examination of themſelves, may be able to pronounce unto themſelves; but the Miniſter, whoſe office it is upon a clear view of conſcience, ſo far as is fairly poſſible, may pronounce it more authoritatively, yet neither of them can do it infallibly: ſo that as to their pronouncing, Remiſſion of ſins is not properly a matter of Faith, neither can it well be. But the matter of Faith, which is contained in this Article, is this; To believe that the forfeiting of our perfect unſinning innocence in Paradiſe, ſhall not be able to exclude us from Gods favour and grace here, nor from Heaven hereafter, if we ſincerely turn from ſin, and return to God; for God is pleaſed to accept of Chriſt's ſufferings, as a meet and meritorious ſatisfaction for all true penitent ſinners. We are born

born in ſin, and we grow from ſin to ſin, from bad to worſe naturally, and it is by the grace of God that our ſins are remitted; which remiſſion is conveyed to us, whilſt we are in the Church, and continue Church-Members, by Prayer, the Word, and the Sacraments. This Remiſſion is not to be imputed to our merit, but to Gods mercy, who beholds all true penitent Chriſtians in Chriſt, and upon their unfeigned repentance and amendment, reputes their ſins as no ſins. But that we may have our ſins pardoned and forgiven, it concerns us to ſet our ſelves ſincerely and induſtriouſly to the performance of thoſe conditions, upon which remiſſion of ſins is to be had; to repent of them, to reform from them, to amend our lives, to fly ſin, and to follow ſanctity; to continue in a full aſſurance of hope towards God, that if we perform our parts, God in Chriſt will never fail in his; To pray to God in Chriſt daily for his mercy; to continue in the moſt melting ſtate of humility and meekneſs, always remembring that all the good we do, or can attain to in this life or the next, is not to be imputed to us, or to any thing in us, but is wholly to be acknowledged the purchaſe of Chriſt, who hath by his paſſion and ſufferings alone, delivered us from the puniſhment of our ſins; which

puniſh-

puniſhment is the deprivation of Gods grace here, and of the viſion of God hereafter. For all the ſtrength, which any Chriſtian hath to reſiſt any ſin, is but a conſequent of Gods being reconciled to us in Chriſt, and for his ſake not imputing to us our treſpaſſes. *The Reſurrection of the body*; That is, I believe that this fleſh of ours, which by the curſe of God inflicted on ſin, goes down to the Grave, ſhall moſt certainly be raiſed again out of the Grave; though it be the puniſhment of all mankind, by reaſon of *Adam*'s fall, to be mortal and to dye, yet this puniſhment is removed, and allayed by Chriſt, in reſpect of all his faithful Servants; the bitter and noxious part of death is taken away, ſo far as concerns them; the ſting of death is plucked out, and the Grave is turned into a place of repoſe and reſt, where their bodies ſhall ſleep until they are awakened unto bliſs. That power which raiſed up Jeſus, will raiſe up us alſo. God, who fetched all out of nothing by his word, can by the laſt Trump call all of us out of the duſt, and reſtore our bodies again to us, however they may be changed, or tranſmuted. Chriſt is riſen as the Firſt-fruits, the heap will follow; Chriſt is riſen as the Head, the body will follow: and if it ſhould not be ſo, our bodies, which are both the inſtruments

ments and co-partners of all ſin, and of all righteous actions and ſufferings, would be left unpuniſhed and unrewarded. Now the belief of the Reſurrection of the body ſhould teach us, to keep our bodies in a riſing condition; not by uncleanneſs, drunkeneſs, worldly-mindedneſs or ſloth, to nail our hearts, and to faſten our affections to the Earth; but by purity, ſobriety, heavenly-mindedneſs, and an holy induſtry, to fit our bodies for that Heavenly and Divine condition, to which after the Grave we hope to be advanced. And to pray to God for this perfection and bliſs, not only for our ſelves, but for all others, who are already entred into Gods reſt, that ſouls and bodies joyned, may dwell together in the heavenly and endleſs life of bliſs and glory. *And the life everlaſting*; This is the chief good, and laſt end which we gain by being in the Church, and true Members of it, *Life everlaſting*: all men on earth have life, but it is not everlaſting life; the damned in Hell ſhall have that, which is everlaſting, but it ſhall be death rather then life, for they ſhall be tyed perpetually unto torments; only the true Members of the Church ſhall attain to life everlaſting, an inheritance purchaſed for them by Chriſt; and yet is it alſo, notwithſtanding that purchaſe, Gods free do-

nation: if we begin with God, and continue Members of his Church, this will be our end, *Everlaſting life*. The life we lead here, is finite, ſhort, and feeble; but the life which ſhall follow the Reſurrection of the body, will be infinite, everlaſting, an endleſs ſtate in endleſs bliſs to every true penitent believer, and of endleſs woe to all contumacious provokers. How ſhould this teach us ſeriouſly to weigh, and ſoberly to conſider theſe two diſtant ſtates, and to be careful not to forfeit our intereſt in the one, nor for a little tranſitory joy, honour, and gain, or eaſe for a few minutes here, to incur the danger of the other? How ſhould this teach us ſo to uſe and improve that moment of life, which we have here, that it may be made a foundation of Eternity? God hath ſet before us life and death, and ſeems to have left either of them too, to our own option and choice. And if it be ſo, then if we will not accept of the terms and conditions upon which life is offered us, we muſt of neceſſity for our deſpiſing life, fall into death. Certainly men, as men, were neither created nor decreed abſolutely to Heaven or Hell; for Heaven is our crown, not our fate; our reward, not our deſtiny: ſo neither is Hell our fate or deſtiny, but our puniſhment. God, who made us rational men,

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provided also for us rational rewards, and rational punishments; so that if we miss of Heaven, happiness and bliss, and Hell become our portion, it will be for our own default; it must be our own wretched contempt, which deprives us of the one, and brings us to the other. There is an Eternity of joy to be had upon a very rational and easie obedience, and an Eternity of misery belongs only to those, who fall in love with those things which will inevitably make them miserable. God made not death for man, but he created Paradise for him; the everlasting fire was prepared first for the Devil and his Angels, and ungodly men by their own words and works, made it to become their portion; they did as it were commit a Riot upon Hell, and invade *Lucifer*'s peculiar. And it is a sad thing to consider, how foolish men will strive more vehemently for a sad portion in the burning Lake, and endure more for Hell, then for Heaven; take more pains for Eternal death, then for Everlasting life. Now although all is true which is expressly contained in the Creed, and we may say *Amen*, give our free and full assent to the truth and certainty of it, and that there is an *Everlasting life*, is as true as any Article in the Creed beside; yet it is to be presumed, that there are two sorts

of wicked men, who ſhall never come to this life everlaſting. 1. Wicked Infidels, who believe contrary to the Faith of Chriſt. 2. Wicked Believers, who live contrary to it. They who would have life everlaſting, muſt have it upon thoſe terms and conditions, upon which it is offered; that is, not only upon the condition of a ſound Faith, but alſo of a ſincere obedience, as it is written, *If thou wilt enter into life, keep the commandments*, Mat. 19. 17.

RUBRICK.

And after that, theſe Prayers following, all devoutly kneeling, the Miniſter firſt pronouncing with a loud voice,

The Lord be with you, Ruth 2. 4.

Anſwer.

And with thy Spirit, 2 Tim. 4. 22.

Miniſter.

Let us pray, Pſal. 95. 6.

Lord, have mercy upon us.

Chriſt, have mercy upon us.

Lord, have mercy upon us, Luk. 18. 13. Mat. 15. 22. Mark 10. 47, 48. Pſal. 123. 3.

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EXPLANATION.

The forementioned Prayers delivered in the very Scripture phraſe, are Chriſtian Salutations very well becoming the people of God, and paſſing reciprocally betwixt Prieſt and People: The like in ordinary uſe among us are, *God ſave you, God ſpeed you, God bleſs you, Pſal.* 129. 8. 2 *John* 10. which are not to be thought idle Complements, whereby we take the name of God in vain; but Chriſtian and commendable civilities and duties, which were commonly uſed and practiſed by Chriſtians in the time of the Apoſtles, 2 *John* 10, 11. In the Liturgies of St. *James*, *Baſil*, *Chryſoſtom*, and the *Æthiopians*, the Prieſt was wont to ſay, *Peace be unto you*; to which the People replied, *And with thy Spirit.* In the old Liturgy of *Spain* called *Mozarabe*, (becauſe the Chriſtians were mingled with *Arabians*) the Prieſt ſaid, *The Lord be with you*; the People anſwered, *And with thy Spirit.* The Prieſt again ſaid, *Help me brethren in your prayers*; and the People anſwered, *The Father, Son, and Holy Ghoſt help thee.* *Petrus Damianus* wrote a whole Book upon this argument, intituled, *The Lord be with you.* It was uſed in the Latine Church, ever ſince their Li-

turgy was compoſed by *Damaſus*, and ſuppoſed to be deduced out of the Greek Church into the Latine; it is of very ancient uſe, and is one of the firſt *Formula*'s of devotion uſed in the Chriſtian Church; at firſt it belonged only to the Miniſters of the lower Order; and when the Biſhop did officiate, he uſed in place thereof, *Peace be unto you*; but in the *Braccarian* Council it was decreed, that the Biſhop and Presbyter ſhould uſe one and the ſame form, and determined the form to be this, *The Lord be with you*; adding this, As it is uſed in all the Orient: which ſhews the cuſtom to be changed ſince *Chryſoſtom*'s time, or elſe we muſt reject a great part of his Works for counterfeit. *Epiphanius* ſaith, that this form of Salutation was derived from our Saviour's firſt greeting of his Apoſtles, after his Reſurrection, *John* 20. 19. However, it did anciently denote a tranſition from one part of the Service unto another, as it is here applyed by our Church for the very ſame purpoſe. Theſe mutual and reciprocal Salutations, were prudently and Chriſtianly made a part of the publick Service, to continue that agreement and love, which ought to be between Paſtor and People; and the very order of it ſhews, that it is the Miniſters office to begin, and the peoples duty

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to correſpond in all good affections and kindneſs; when the Miniſter is as *Paul*, the people ſhould be as *Galathians*, chap. 4. 15. not only reverence his place, but alſo love his perſon: The Paſtor cannot wiſh a better wiſh then this, *The Lord be with you*; neither can the people make a fitter reply then this, *And with thy Spirit*: To note, that he is to offer up a ſpiritual Service and Sacrifice unto God, and to do it ardently and affectionately; which he cannot do, unleſs God be with him, by his Grace and holy Spirit to aid and aſſiſt him. Now Chriſt hath promiſed to be with his Apoſtles and their ſucceſſors, unto the end of the world, *Mat.* 28. 20. to be with his Church in her devotions, in the midſt of us, or amongſt us, when we offer up our Services to him: but if our Spirits be not right fixed, ſo as to intend and mind what we are about, how can God be with us? How can God be with our Spirits, if our Spirits are not with God? How can God be in the midſt of us, when we are not in the midſt of our ſelves? Therefore this clauſe, *Let us pray*, is very often repeated in the Service, upon any notable tranſition from one eminent part of Service to another, to fix us to our devotions, and to make us the more intent upon what we do; for we are apt to be dull

enough in Sacred duties, unleſs we are frequently call'd upon to mind ſeriouſly what we are about. It was anciently the Deacons office to pronounce it, and therefore he was ſaid to *preach*, or to *proclaim* the Service; for it was his office by loud voice, or proclamation, to warn the people in ſeveral parts of the Service, what was done, or to be done, that accordingly they might order themſelves both in their hearts, and in their bodies, ſuitable to that which was done or performed by Chriſt's Miniſters, that ſo all things might be done with good order, and due reverence. The Heathens in their Religious Offices had a cuſtom, not much differing from this; for they had their Preachers and Proclaimers of their Service for the ſame purpoſe, to regulate the carriage and behaviour of the people, and to prevent confuſion. The three following Verſicles, *Lord have mercy, &c.* were called by the Ancients, the Leſſer Litany; and they are fitly placed before the Lords Prayer, becauſe in our reſort to him in Prayer, it is very expedient that we firſt implore the mercy and aſſiſtance of the Trinity, to whom we pray.

R U-

RUBRICK.

Then the Miniſter, Clerks, and People ſhall ſay the Lords Prayer with a loud voice.

See before, pag. 18, 19.

OUr *Father*, great in Creation, gracious in Love, rich in Inheritance; *which art in Heaven*, the Glaſs of Eternity, the Crown of pleaſure, the Store-houſe of felicity; *Hallowed be thy Name*, in us, by us, upon us, in our words, actions, lives; that it may be to us Honey in the mouth, Melody in the ear, Jubilee in the heart. *Thy Kingdom come*, of Power to defend us, of Grace to ſanctifie us, of Glory to crown us. Let it be to us pleaſant without mixture, calm without diſturbance, ſecure without loſs. *Thy will be done*, not ours; *as in Heaven*, by the holy Angels, *ſo on Earth*, by men, that we may hate what thou hateſt, love what thou loveſt, and do nothing but what is pleaſing unto thee. *Give*, for every good gift is thine, we have nothing from our ſelves, but crave all from thee; *us*, as neceſſity makes us pray for our ſelves, ſo charity for others; *this-day*, all the time of our living here; *our*, which we have a lawful and

and juſt title to; *daily*, what is ſufficient for our neceſſity, not ſuperfluity; to ſupply our wants, not our wantonneſs; *bread*, what is neceſſary for our bodies or our ſouls, Victual, Doctrinal, Sacramental bread. *And forgive us our debts*, whatever ſins we have committed againſt thee, our neighbour, or our ſelves. *As we forgive our debtors*, who have injured us in our bodies, goods, or name. *And lead us not*, ſuffer us not to be led, *into temptation*, of the world, the fleſh, the Devil. *But deliver us from evil*, preſent, paſt, to come. *Amen*, So be it.

The Doxology is here and elſewhere omitted, becauſe in St. *Luke*'s Goſpel it is not any part of the Prayer, *Luk.* 11. 2, 3, 4. and Mr. *Calvin* doth acknowledge it not to be extant in any Latine copies; it was ſuppoſed to be added by the Greek Church, but never uſed in the Latine. However, our Bible in St. *Matthew* received it, and no Miniſter is reſtrained from the uſe of it in Divine Service.

RUBRICK.

Then the Prieſt ſtanding up ſhall ſay,

O Lord, ſhew thy mercy upon us.

Anſwer.

And grant us thy ſalvation, Pſal. 85. 7.

Prieſt.

O Lord, ſave the King, 1 Sam. 10. 24. 1 Tim. 2. 2. Pſal. 21. 1.

Anſwer.

And mercifully hear us when we call upon thee, Pſal. 4. 1. Pſal. 30. 10. Pſal. 109. 26.

Prieſt.

Endue thy Miniſters with righteouſneſs.

Anſwer.

And make thy choſen people joyful, Pſal. 132. 9.

Prieſt.

O Lord, ſave thy people.

Anſwer.

And bleſs thine inheritance, Pſal. 28. 9.

Prieſt.

Give peace in our time, O Lord, 2 King. 20. 19. Pſal. 122. 6.

Anſwer.

Becauſe there is none other that fighteth for us,

us, but only thou, O God, 2 Chron. 20. 12. Exod. 14. 14. Nehem. 4. 20. Iſa. 31. 4.

Prieſt.

O God, make clean our hearts within us.

Anſwer.

And take not thy holy Spirit from us, Pſal. 51. 10, 11.

EXPLANATION.

The forementioned Prayers are all agreeable to Scripture, of Divine derivation, and becauſe they are moſtwhat taken out of the Book of Pſalms, the Prieſt is ordered to ſtand up at the reading of them; they are ſhort, and in that reſpect conformable to Scripture pattern, and Primitive practice. The interchangable way of praying is uſed here, and often elſewhere in our Divine Offices, which is agreeable to Primitive practice alſo; and the end of it is, to refreſh the peoples attention, to teach them their part in the publick Prayers, to unite their affections, and to keep them in a league of perpetual amity. In theſe Prayers we pray firſt for the King, next for the Miniſters of Chriſt, Prieſts and Deacons, and in the laſt place for the People; and in all we follow that excellent pattern, which was ſet us by the Royal Prophet *David*, *Pſal.* 132. 1, 9.

And

And although it may be our good happineſs to live in a time of Peace, yet we pray conſtantly for Peace in our time, in the ſame ſenſe as we pray in the Lords Prayer for daily bread, when we have it by us; we pray that it may come where it is not, and that it may continue where it is; we pray alſo for the bleſſing of peace, as well as for peace it ſelf. And although we pray in expreſs terms for peace in our time, yet we do not forget poſterity, only we dare not preſume that it ſhall remain with us, with her wings clipt, for ever; as we ask for bread this day, and yet we neglect not to morrow, only we follow the rule of our Saviour, who forbids us anxiouſly to take care for to morrow. And whereas it is added in the foregoing Prayers, *Becauſe no other fighteth for us, but only thou, O God:* our meaning is, that we fear not War, but hope for an eternal Peace of God to defend us; we acknowledge him our Shield, our Watch-Tower, and our Keeper, *Pſal.* 18. 2. *Pſal.* 121. 4. *Pſal.* 127. 1. *Pſal.* 73. 25. and that there is none that holds with us, but *Michael* our Prince, *Dan.* 10. 21. that is, Chriſt: Though Angels and men may fight in our quarrel, yet they all do it but as God's Inſtruments; God only fights for us as principal Agent: He it is, who teacheth our hands

to

to War, and our fingers to fight, *Pſal.* 18. 34. And in regard that without Chriſt's aſſiſting us with his holy Spirit, we can do nothing, for he is firſt and laſt, we can neither begin nor end well without him; therefore as we begin, ſo we end with God: Firſt, we deſire God to be with us, and with our Spirit; and in the laſt place, we deſire of God that he would not take his holy Spirit from us.

RUBRICK.

Then ſhall follow three Collects; The firſt of the day, which ſhall be the ſame that is appointed at the Communion; The ſecond for Peace; The third for Grace to live well. And the two laſt Collects ſhall never alter, but daily be ſaid at Morning Prayer throughout all the year, as followeth; all kneeling.

The ſecond Collect for Peace.

O *God, who art the author of peace and lover of concord,* 1 Cor. 14. 33. 2 Cor. 13. 11. *in knowledge of whom ſtandeth our eternal life,* John 17. 3. *whoſe ſervice is perfect freedom,* Luk. 1. 74. John 8. 32, 36. Rom.

Rom. 6. 18. 1 Cor. 7. 22. *Defend us thy humble ſervants in all aſſaults of our enemies*, Pſal. 31. 3, 4, 5. *that we ſurely truſting in thy defence, may not fear the power of any adverſaries*, Pſal. 125. 1. Pſal. 118. 8, 9, 10, 11. Pſal. 62. 6, 7, 8. *through the might of Jeſus Chriſt our Lord*, Act. 4. 12. *Amen.*

The third Collect for Grace.

O *Lord our heavenly Father*, Mat. 6. 26. *Almighty and everlaſting God*, Gen. 17. 1. Cen. 21. 33. *who haſt ſafely brought us to the beginning of this day*, Pſal. 22. 9, 10. Pſal. 3. 5. *defend us in the ſame with thy mighty power*, Pſal. 62. 2. *and grant that this day we fall into no ſin, neither run into any kind of danger*, Mat. 6. 13. Pſal. 19. 12, 13. 2 Theſ. 3. 3. Pſal. 17. 5. Gen. 20. 6. *but that all our doings may be ordered by thy governance, to do always that is righteous in thy ſight*, Pſal. 17. 5. Prov. 20. 24. Pſal. 5. 8. Pſal. 119. 5. *through Jeſus Chriſt our Lord*, John 14. 13. *Amen.*

EXPLANATION.

Collects are ſo called, becauſe they are Prayers in ſhort ſums, containing much matter in few words, like ſo many choice Flowers

Flowers gathered and collected out of the Scriptures Garden, and bound up in little Posies to be offer'd and presented to God by Jesus Christ. The first Collect here mentioned for the day, is always fitted to the day, and framed for the most part in reference to something remarkable in the Epistle and Gospel for the day, which the Collect is set before. The second Collect is for Peace, because we cannot well pray, nor offer up an acceptable Sacrifice to God without Peace; where there is no Peace, there is no Piety, Godliness, nor Honesty; therefore we pray for Peace, that the rest may be preserved, 1 *Tim.* 2. 1, 2. The third Collect is for Grace to live well, because if there be no Peace with God by holy life, there can be none with man; *There is no peace to the wicked*, Isa. 48. 22. Peace and Truth, *Isa.* 39. 8. Peace and Righteousness, *Psal.* 85. 10. Peace and Holiness, *Heb.* 12. 14. are joyned by God in Scripture, and by us should not be parted. Our Religion, if truly Christian, is pure and peaceable, *Jam.* 3. 17.

RUBRICK.

In Quires and places where they ſing, here followeth the Anthem.

Then theſe five Prayers following are to be read here, except when the Litany is read; and then only the two laſt are to be read, as they are there placed.

A Prayer for the Kings Majeſty.

O *Lord our heavenly Father, high and mighty, King of Kings, Lord of Lords, the only Ruler of Princes, who doeſt from thy throne behold all the dwellers upon Earth; Moſt heartily we beſeech thee with thy favour to behold our moſt gracious Soveraign Lord King* CHARLES, *and ſo repleniſh him with the grace of thy holy Spirit, that he may alway incline to thy will, and walk in thy way: endue him plenteouſly with heavenly gifts, grant him in health and wealth long to live, ſtrengthen him that he may vanquiſh and overcome all his enemies; and finally after this life he may attain everlaſting joy and felicity, through Jeſus Chriſt our Lord.* Amen.

A Prayer for the Royal Family.

ALmighty God, the fountain of all goodneſs, we humbly beſeech thee to bleſs our gracious Queen CATHERINE, James *Duke of* York, *and all the Royal Family: Endue them with thy holy Spirit; enrich them with thy heavenly grace; proſper them with all happineſs; and bring them to thine everlaſting Kingdom, through Jeſus Chriſt our Lord.* Amen.

A Prayer for the Clergy and people.

ALmighty and everlaſting God, who alone workeſt great marvels; ſend down upon our Biſhops, and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly pleaſe thee, pour upon them the continual dew of thy bleſſing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jeſus Chriſt. Amen.

A Prayer of St. *Chryſoſtom.*

ALmighty God, who haſt given us grace at this time with one accord to make our common ſupplications unto thee, and doſt promiſe,

miſe, that when two or three are gathered together in thy Name, thou wilt grant their requeſts, Mat. 18. 20. John 14. 13. *Fulfill now, O Lord, the deſires and petitions of thy ſervants, as may be moſt expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlaſting.* Amen.

2 Cor. 13. 14.

THE Grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the Holy Ghoſt, be with us all evermore. Amen.

EXPLANATION.

Touching the variety of Service, Anthems and Hymns to be ſung by way of Antiphony or Reſponſe, I have ſpoken ſomething before, and therefore ſhall ſay nothing in this place. Indeed here I might have inſerted the Anthems, which are daily uſed in the Cathedral and moſt eminent Churches, but I conſider'd it to be needleſs, in regard perſons upon enquiry may meet with them bound up all together. The forementioned Prayers I have not here Scriptur'd out, becauſe moſt of them, as to the matter and ſubſtance of them, will fall within the Litany, which I ſhall warrant by Scripture ſufficient-

ly. But here let it be noted, that we pray in particular for Kings, in pursuance of that precept of the Apostle, 1 *Tim.* 2. 1, 2, 3. which is pressed and urged with this reason, that we may lead quiet and peaceable lives in all godliness and honesty; which can hardly be done, if Kings and eminent persons in Authority, do not help towards it. Good Kings promote Religion, wicked Kings persecute it: *Josiah* and *Hezekiah* did increase true worshippers, as *Jeroboam* did increase and multiply false and Schismatical ones. A good King, is a very great blessing; but so unhappy are we, that we cannot know the worth of him, unless it be in the want of him. We pray for the Church, which is excellently described by Bishops, Curates, and the people committed to their charge, all which make up a Church rightly constituted; and *Ignatius* the Disciple of St. *John* the Evangelist, tells us, that there can be no truly constituted Church without a Bishop. By Curates here are not meant Stipendiaries, but all Ministers to whom the Bishop hath committed the cure and care of Souls. For the right constituting of a Church, and for the preserving of it when it is constituted and settled, we pray for the healthful Spirit of Gods grace to be poured down upon all, who profess Christ, and em-

brace

brace Chriſtianity with ſincerity. The terms wherein we pray, may ſeem ſtrange, in regard we preſent our prayers to the *Almighty and everlaſting God, who only worketh great marvels*; but this expreſſion hath a peculiar reference to Gods ſending down of his holy Spirit upon the Apoſtles, whereby they were enabled to ſpeak in all Languages the wonderful works of God, *Act.* 2. 11. and to confirm that Doctrine by Miracles, which they taught the world. The Prayer of St. *Chryſoſtom*, who lived about the fourth Century, is grounded upon *Mat.* 18. v. 19, 20. and may be met with word for word in his Liturgy. We begin and end the Morning Service with the Apoſtle; as we begin the Exhortation in an Apoſtolical ſtile, ſo we conclude the Prayers with an Apoſtolical Prayer; and conclude moſt of our Prayers and Collects with this clauſe, *Through Jeſus Chriſt our Lord*, becauſe there is no coming to God but by Chriſt; what we ask (as we ought) in his Name, God will give us for his ſake. He is our *Jacobs* Ladder, by whom our Prayers aſcend to God, and Gods bleſſings deſcend to us; all good things come from God the Father, through Jeſus Chriſt our Lord.

RUBRICK.

Here endeth the Order of Morning Prayer throughout the year.

EXPLANATION.

The Morning Prayer intended in this order, is that which I have before explained, which did uſually begin at ſix in the morning, and doth ſtill in the Cathedral Churches, where the Canonical hours are punctually obſerved: Now every Canonical or greater hour, did contain ſo many leſſer hours; from ſix in the morning to nine, was the firſt hour; from nine to twelve, was the third; from twelve to three afternoon, was the ſixth; from three to ſix, was the ninth, &c.

RUBRICK.

The Order for Evening Prayer daily throughout the Year.

EXPLANATION.

THE Evening Service is exactly the ſame with the Morning; as the Jews had their daily Sacrifice, a Lamb for the Morning, and a Lamb for the Evening, *Exod.* 29. 38. ſo we Chriſtians, in a more Spiritual ſenſe, have the ſame Sacrifice to offer up to God by Chriſt continually in the Morning, and in the Evening; only here are two Collects to be taken notice of, which are not in the Morning Service; as alſo the Hymns and Pſalms after the firſt and ſecond Leſſon.

After the firſt Leſſon,

Magnificat, S. Luk. 1. 46.
Cantate Domino, Pſal. 98.

After the ſecond Leſſon,

Nunc dimittis, S. Luk. 2. 29.
Deus miſereatur, Pſal. 67.

After this the Creed, the leſſer Litany, the Lords Prayer, and the following Reſponſes, all to be ranked and placed in that order as they ſtand in the Evening Service, without either Scriptural Notes, or Explanation: After this follows the Collect for the day, and then two other Collects proper for the Evening Service.

RUBRICK.

The ſecond Collect at Evening Prayer, for Peace.

O *God, from whom all holy deſires, all good counſels, and all juſt works do proceed,* Jam. 1. 17. 2 Cor. 3. 5. Iſa. 26. 12. *Give unto thy ſervants that peace which the world cannot give,* 2 Theſ. 3. 16. John 14. 27. *that both our hearts may be ſet to obey thy Commandments,* Pſal. 40. 8. Pſal. 37. 31. Pſal. 119. 36. Deut. 5. 29. *and alſo that by thee we being defended from the fear of our enemies, may paſs our time in reſt and quietneſs, through the merits of Jeſus Chriſt our Saviour.* Amen. Pſal. 3. 5, 6, 7. Pſal. 4. 8. Luk. 1. 73, 74, 75.

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RUBRICK.

The third Collect, for aid againſt all perils.

LIghten our darkneſs, we beſeech thee, O Lord, Pſal. 18. 28. Pſal. 91. *and by thy great mercy defend us from all perils and dangers of this night, for the love of thy only Son, our Saviour Jeſus Chriſt.* Amen.

EXPLANATION.

Out of the 91 Pſalm this Prayer may be enlarged, as there ſhall be occaſion in our private Devotions; in which Pſalm there is mention of the terrours by night, and of the Peſtilence walking in darkneſs; and therefore Evening and Night Prayers, are certainly a good defenſative againſt both. What remains of the Evening Service, is the ſame with that of the Morning, and concludes in the ſame manner.

Here-

Hereunto is added by way of Appendix, theſe following Paraphraſes.

1. *A Paraphraſe upon* Pſal. 95.

Verſ. 1. THe great God of Heaven is he, from whom all our deliverance and ſtrength doth come; O let us uniformly joyn in praiſing and glorifying his Name.

Verſ. 2. Let us make our daily conſtant addreſſes to him, with all the acknowledgments and expreſſions of thankful hearts.

Verſ. 3. For he is the Supreme God of Heaven and Earth, the only ſuper-eminent Monarch over all Powers and Dignities, to whom Angels in Heaven are Miniſters, and the mightieſt Princes upon the Earth are Vice-gerents.

Verſ. 4: The bowels and bottom of the Earth are in his diſpoſal, and ſo are the loftieſt and ſtouteſt Hills; by which it is alſo intimated, that the meaneſt and loweſt men or creatures on Earth, are particularly ordered by his providence in all that befalls them here, and the mightieſt men in the world are bounded and governed by him.

Verſ. 5. It is he, that framed the whole Orb of the Sea and dry Land, and ſo contrived

trived them the one within the bowels of the other, that they ſhould not incommode each the other, but both together make up one uſeful Globe for men, and all other creatures to inhabit.

Verſ. 6. O let us joyntly adore, praiſe, and pray unto him, and make the members of our bodies, partners and witneſſes of the real devotion of our hearts; let us joyn inward and outward reverence together, in the moſt ſubmiſs and lowlieſt geſtures, thereby ſignifying and expreſſing the ſincere humility of our Souls, which is a tribute moſt juſtly due to him, who is the great Lord and Creator of all.

Verſ. 7, 8. And although we have often rebelled againſt him, and ſo have often deſerved his dereliction, and as often ſmarted for it; yet if now at length we ſhall be wrought upon by his calls and warning, and perform unto him ſincere obedience, he is moſt ready to accept us, to take us into his care and protection; and to ſecure us from all our enemies.

Verſ. 9. But let not us, like our provoking fore-fathers, who being delivered by him, ſinned yet more againſt him, after we have ſo liberally taſted of his power, goodneſs, and long-ſufferance, and after his many gracious calls afforded us to Repentance, rebell

rebell againſt him, and provoke his wrath, by imitating them in their ingratitude and impenitence.

Verſ. 10, 11. For fourty years together, wherein for their ſins God detained and perplexed them in the wilderneſs, they did frequently provoke God to indignation, and made him reſolve that they were a ſtupid Idolatrous people, preferring the worſhip of falſe Gods and Devils, before the obedience and worſhip of him the only true God of Heaven and Earth; therefore being as it were tired out with their continued provocations, God obliged himſelf by an Oath irreverſibly, that of the many thouſands which came out of *Ægypt*, only two perſons, who were grown up to be men, ſhould enter the Land of Promiſe: O let not us follow them in their ſins, leſt we follow them alſo in their puniſhments, and ſo fall ſhort of Heaven, as they did of *Canaan*.

2. *A Paraphraſe upon* Benedictus, Luk. 1. verſ. 68.

Verſ. 68. ALl glory, honour and praiſe be unto the great Lord and gracious God of his choſen people and ſelect inheritance, for he hath performed his promiſe ſo often made to them, by his gracious Viſita-

Visitation, in bringing them out of *Ægypt* formerly by a temporal deliverance, which did pre-figure a greater deliverance to be wrought by Christ the promised *Messias*, who is shortly to be born.

Vers. 69. Of *David's* Family, and invested with all power, honour, glory, dignity and triumph, to be a King, Ruler, and eminent deliverer of his people, whose Kingdom is not Secular, but Spiritual.

Vers. 70, 71. Of whom honourable mention is made by all the holy Prophets of God, speaking of him as with one mouth, from the beginning of that age, which was before the coming of the *Messias*, unto this present time. The end of whose coming is to save us from all our spiritual enemies, sins and dangers, by taking upon him our nature, and in it performing perfect unsinning obedience, by dying upon the Cross for us, and by giving us precepts and rules by their own inward goodness most agreeable to our reasonable nature, for the purifying of our affections, and for teaching and instructing us to lead pure lives.

Vers. 72. By all which God hath made good his signal promise of mercy, made to the holy Fathers and Patriarchs, wherein both themselves and their Seed were highly concerned.

Vers.

Verſ. 73. Eſpecially that great and gracious Covenant of mercy, which he made to *Abraham* and his Seed in a Spiritual ſenſe, and ratified and confirmed by the Sanction of an Oath.

Verſ. 74, 75. Namely, that he would give us power, ability and grace, in and from the *Meſſias* revealed, to obey and attend him in a ſincere performance of all duties to God and man, and chearfully and conſtantly to perſevere therein, being by him reſcued and ſecured from all dangers of enemies without us, though not altogether from thoſe, which may be founded in our ſelves, in our own negligences and miſcarriages.

Verſ. 76. And thou Child (meaning *John* the *Baptiſt*) ſhalt be a wonderful perſon, and extraordinary Prophet of God; for thou ſhalt foretell Judgments on the Nations, if they repent not ſpeedily, and in a ſignal manner ſhalt point out Chriſt, being his immediate fore-runner, and ſhalt preach Repentance and amendment of life, thereby to fit and prepare men for him.

Verſ. 77. Teaching all men, that in Chriſt there is a poſſibility for ſinners to obtain Salvation, and to have their ſins pardon'd, upon their Repentance and New life.

Verſ. 78. Which is a ſpecial act of compaſſion, and ſignal mercy in God; through which

which mercy the *Meſſias*, who is called the Day-ſpring by the Prophets, is come from Heaven to viſit us, and to abide amongſt us.

Verſ. 79. And to ſhine forth to blind ignorant mortals, and obdurate worldlings, who lived in a ſtate of ſin and death; and to bring them and us into the way of Sanctity and Holineſs, which leads to Salvation and life eternal.

3. *A Paraphraſe upon* Pſal. 100.

Verſ. 1, 2 O Let all the people in the world bleſs, worſhip and praiſe, and offer up their Prayers and Supplications to the great God of Heaven; let them reſort daily to his Sanctuary, and conſtantly attend his Service, and account it the moſt eſtimable and delectable task, and the moſt renowned and moſt glorious imployment, which they can poſſibly undertake.

Verſ. 3. For this is the only way to converſe with the great and glorious, and omnipotent Creator of all things, to whom we owe all that we have, and all that we are; to him we owe our being, conduct, and preſervation, and to him we are obliged to pay all the obedience and obſervance, which the meekeſt creatures in nature pay to thoſe, who have the care and conduct of them.

Verſ.

Verſ. 4. O let us make our ſolemn addreſſes to his Sanctuary, where his Divine Majeſty is ſignally pleaſed to exhibit himſelf, and to teſtifie his peculiar reſidence, and favourable audience to them, who aſſemble there. Thither let us come with all the humility and devotion of loyal and thankful hearts, and praiſe and magnifie his Name for all the mercies which we have ever received from him.

Verſ. 5. For to do this, we have all imaginable obligations, not only that of his Soveraign dominion over all, to which all the performances of our lives are but a moſt unproportionable tribute; but alſo his abundant benignity, his rich promiſes of a never-failing mercy, and his conſtant fidelity of performing to every man, who is fitly qualified for receiving it, the utmoſt that he evet promiſed to any.

4. *A Paraphraſe on* Magnificat, Luke 1.

Verſ. 46, 47. MARY the bleſſed Virgin, and mother of the Lord Jeſus, brake out into this holy Hymn of praiſe and thankſgiving, ſaying, All the faculties of my Soul, my affections and underſtanding, have reaſon to bleſs and praiſe the name

name of God, and to return great thanks unto him, for I have received great things from him; I my ſelf will praiſe him, and will not do it only by another; as I have taſted liberally of his bounty, ſo will I in my own perſon perform this duty. His benefits are ſo great and ſo good, ſo manifeſt and ſo manifold, that I cannot utter them with my tongue, and therefore muſt devoutly ponder on them in my heart. I will give him my Soul, the beſt thing that I have, who hath given to me all that I am or have; I will praiſe him cordially, unfeignedly, without hypocriſie, with all intention in my underſtanding, with all devotion in my affection; not with a divided heart, but with my whole heart will I praiſe him: I will make him, who is great in himſelf, to be reputed ſo of others; I will magnifie him, and magnifie my ſelf too in the doing of it. He is a Lord able to help, and he is a Saviour as willing as he is able; I adore his greatneſs, I joy in his goodneſs, and whatever I take joy in beſide, it is only for his ſake. He is my mighty Saviour and deliverer, ſaving me both from ſin and danger.

Verſ. 48. He hath done the greateſt honour to me, the unworthieſt of all his Servants, that was ever done to any; He hath taken pity of the wretched condition and

ſtate which I, the daughter of *David*'s Seed, was brought into, and hath not diſdained my poverty, but hath been pleaſed to make choice of me for a veſſel of Grace, in a very great work: He hath looked upon me in my abaſed condition, with a moſt gracious eye, and hath not only vouchſafed to make me his Child, but the Mother of my Maker; ſo that all poſterities ſhall look upon me as a moſt happy perſon, and moſt highly dignified by God of any.

Verſ. 49. The omnipotent God of Heaven hath done marvellous things in me, hath honoured me above imagination; hath ſo bleſſed me, as to make me a Virgin the Mother of the moſt Bleſſed, in whom all Nations of the Earth are bleſſed, and his Name ſhall be ever bleſſed for it.

Verſ. 50. For in me he hath accompliſhed the promiſed mercy made to *Abraham*, ſaying, *I will be thy God, and the God of thy ſeed after thee*; which abundant kindneſs is not to me only, but to all who obey and ſerve him humbly from time to time, to help and comfort them, to ſcatter and confound all their foes, and eſpecially to make good his promiſe to them, touching the *Meſſias* and Saviour of the world.

Verſ. 51. The great and proud deſigner of the world, are ſo far from being favoured;

that

that they are manifeſtly oppoſed and confounded by him; and by his only power, without any helper, hath he now wrought a great and glorious work. He hath eſtabliſhed the Kingdom of Chriſt, and hath overthrown all the counſels and endeavours of his enemies, and hath diſappointed all, who are proud in the imagination of their own hearts.

Verſ. 52. It is ordinary with him to abaſe the lofty Atheiſts, however high they are raiſed in might and power; and to advance humble perſons, though they are of never ſo low degree.

Verſ. 53. He takes the poor, who depend upon him, into his protection, and repleniſheth them with all neceſſaries, when they call upon him; whereas the rich men of the world, who truſt in their uncertain riches, are often brought into want and beggery.

Verſ. 54, 55. He hath now performed his promiſe made to *Abraham* and his Seed; hath exhibited to them, and to all the believing world, the great promiſed mercy; and hath made ſuch a proviſion for them, which ſhall never fail, having ſent the *Meſſias*, the Saviour of the world ſo long expected, which is a mercy that ſhall never be taken from us: Therefore for this unſpeakable

mercy, and for all mercies flowing from this, Glory ſhall be aſcribed to God in all the Churches of his Saints, and that for ever.

5. *A Paraphraſe upon* Pſal. 98.

Verſ. 1, 2. IT is now an opportune ſeaſon to praiſe and magnifie the great God of Heaven, for all his miraculous deliverances; but eſpecially for the glorious conqueſts of the *Meſſias*, who by his own power, and by vertue of his moſt perfect righteouſneſs, hath obtained for the Humane nature, which he aſſumed, and for his whole Church, Victory over all his enemies, and eternal Glory. He hath made a conqueſt over the Grave, by riſing triumphantly out of it, and thereby hath given us a pawn and pledge of our Reſurrection. This is a new work indeed, and deſerves a new Song to be ſung in all Ages, by all the regenerated part of Mankind, who are renewed according to Chriſt Jeſus, the moſt glorious exemplar of all the Regenerate.

Verſ. 3. This mighty work of God, in raiſing the *Meſſias* from the dead, and the completion of his predictions and promiſes therein, his goodneſs and mercy, and Evangelical righteouſneſs, by which he is pleaſed to juſtifie ſinful men, through the merits of his

his Son's moſt perfect righteouſneſs, embraced by a lively Faith, God would have to be publiſhed and proclaimed, by the preaching of the Goſpel to all the men in the world.

Verſ. 4. And not publiſhed only as a Miracle, though of moſt ſtupendious nature, but as an act of infinite goodneſs and promiſed mercy, and of great fidelity in performing it too; the benefits whereof were firſt reached forth to his own peculiar people the *Jews*, and afterwards to be publiſhed to the utmoſt Nations of the world, who have all their parts in the Redemption from ſin and Satan atchieved and wrought by it.

Verſ. 5, 6, 7. This is true matter of the greateſt joy and exultation to all men, and deſerves to be celebrated in the moſt ſolemn manner, with all the Inſtruments of Muſick uſed in the Service of God; and all are little enough to expreſs the Glory of the work, and the infinite advantages deſigned to us by Chriſt thus entring upon his Regal Office, in order to ſubdue all the world to the power of the Goſpel, which is the Scepter of his Kingdom. For this we ſhould praiſe him in our contemplations and actions, words and works, lips and life, being all of us as ſo many ſpiritual Temples of God, and Timbrels of the Holy Ghoſt.

Verſ. 8, 9, 10. All the habitable world, the very Heathens, who have been long under the ſervitude of their falſe Idol worſhips, ſhall now be redeemed from that ſlavery of ſin and Satan; the Idol Oracles and Temples ſhall all be deſtroyed, and the Doctrine of the true God, and practice of Piety, Juſtice, and Charity, ſhall be ſet up in their ſtead, and thereby a moſt happy joyful Reformation be wrought amongſt men; which certainly deſerves all the acknowledgments of humble and thankful hearts, and lays obligations upon us, to aſcribe all glory to God in all the Churches.

6. *A Paraphraſe upon* Nunc dimittis, Luke 2.

Verſ. 29. O Lord, ſeeing thou haſt in great mercy fulfilled thy gracious promiſe revealed to me touching the *Meſſias*, I am heartily content now to dye.

Verſ. 30. And needs muſt I dye happy and contented, who have ſeen with mine eyes the *Meſſias* and Saviour of the world, the great means and glorious inſtrument of man's Salvation.

Verſ. 31. Whom thou haſt ſo long promiſed, and now exhibited to be ſeen by all; which Salvation thou hadſt ordained from ever-

everlaſting, to be made known in due time to all Nations, and to make them partakers of it.

Verſ. 32. That there might be a light afforded to the Gentile world, to reveal to them Gods righteouſneſs, and that way of living which is to God moſt acceptable; who after he hath reformed the Religion of the Jews, teaching them ſubſtantial Duties inſtead of Ceremonial obſervances, was to bring in the Gentiles to embrace the ſame Religion, and ſo to bring much glory and honour to all of that Nation, and of all Nations in the world, who would receive him; for which unſpeakable mercy, all Nations in the world are to aſcribe all glory to God, Father, Son, and Holy Ghoſt, in all the Churches.

7. *A Paraphraſe upon* Pſal. 67.

Verſ. 1. THe great and good God of Heaven pardon our ſins, ſupply our wants, beſtow his bleſſings both ſpiritual and temporal upon us, behold us with favour and acceptance, and for ever continue them unto us.

Verſ. 2. This may be a means of propagating the fear, worſhip, and Service of the true God, to all the Heathen world, when

they ſhall ſee and conſider the eminent miraculous acts of thy providence (O God) over us, in delivering us from great dangers and diſtreſſes, which have been upon us; when they ſhall behold the wonderful order and means, which thou obſerveſt in governing of thy Church, as well in regard of thy Word and Laws, as thy Works and Miracles.

Verſ. 3. This univerſal Reformation and acknowledgment of the one true God of Heaven and Earth, is a mercy ſo much to be wiſhed for and deſired by every pious man, that I cannot but give my ſuffrage to it, and moſt affectionately call upon all to joyn in this wiſh, and to beſeech God that his Kingdom may be enlarged, and that all the Nations in the world, Jews and Gentiles, may joyn in the Service and Worſhip of him.

Verſ. 4. And it muſt needs be matter of infinite joy and exultation to all Nations, when they ſhall be admitted to ſo high an honour, as to be ruled and directed by God, to be governed by his moſt righteous way of Juſtice in the Kingdom of the *Meſſias*, by Laws and Statutes ſo admirably good, and agreeable to our intereſts, and by the adminiſtration of his works of providence ſo admirably wiſe and juſt, that all the world

both

both in prudence, care of, and love to themſelves, are obliged with joy to ſubmit to the ſetting up of this Kingdom in their hearts.

Verſ. 5. And it would be an happy and bleſſed thing, if all the world would be duly ſenſible of it, and all joyn to acknowledge, worſhip, ſerve and obey the true God, and ſo partake of this great mercy, and be induced to magnifie his Name for it.

Verſ. 6. For his mercies are continually afforded to all; rain from heats, fruitful ſeaſons, and peculiar acts of his providence, are ſuch as may oblige the moſt Heathen men in the world to acknowledge, bleſs, and give up themſelves to the obedience of him. And it is our duty continually to pray unto him, that he would beſtow his Benediction both upon us, and upon all that which he hath ſo richly afforded us.

Verſ. 7. And our prayer ſhall be, that the God of Heaven would crown us with his bleſſings, and that all the moſt barbarous people in the world, may be brought in to acknowledge and worſhip him, and to pay all uniform obedience and ſubjection to him. To whom be glory for ever. Amen.

The

The Creed of St. *Athanaſius.*

RUBRICK.

Upon theſe Feaſts; Chriſtmas-day, *the* Epiphany, *St.* Matthias, Eaſter-day, Aſcenſion-day, Whitſunday, *St.* John Baptiſt, *St.* James, *St.* Bartholomew, *St.* Matthew, *St.* Simon *and St.* Jude, *St.* Andrew, *and upon* Trinity-*Sunday, ſhall be ſung or ſaid at Morning Prayer, in ſtead of the Apoſtles Creed, this Confeſſion of our Chriſtian Faith, commonly called the Creed of St.* Athanaſius, *by the Miniſter and people ſtanding.*

Quicunque vult.

WHoſoever will be ſaved, before all things it is neceſſary that he hold the Catholick Faith, Heb. 11. 6. Jude verſ. 3. Heb. 10. 23.

By Catholick Faith we are to underſtand, the Faith of the Church Univerſal, which is oppoſed to the Faith of Hereticks, Jews, Turks, and Pagans.

Which Faith, except every one do keep whole and undefiled, without doubt he ſhall periſh everlaſtingly, Epheſ. 4. 5. Jude verſ. 20. Act. 15. 9. John 3. 18. Mark 16. 16.

Faith

Faith may be diverſe in reſpect of the ſubject, or believers, but not in reſpect of the object, or thing believed; for there is but one Faith, *Epheſ.* 4. 5. Therefore this Faith is to be kept whole, we are not to divide Chriſt, 1 *Cor.* 1. 13. and this Faith, if kindly received and embraced, purifies the heart, and therefore it is to be kept undefiled, *Act.* 15. 9. and upon this account is it ſtiled, the moſt holy Faith, *Jude verſ.* 20. Therefore St. *Auguſtine* hath expreſly declared, That a good life is not only inſeparable from Faith, but that Faith it ſelf is a good life. To believe in God and Chriſt, is to do the declared will of the one, and the commands of the other: It is not enough to profeſs like Chriſtians, and to live like Heathens; to be Chriſtians in name, and Heathens in manners; to profeſs to know God, and in our works to deny him, *Tit.* 1. 16.

And the Catholick Faith is this, That we worſhip one God in Trinity, and Trinity in Unity, 1 John 5. 7. Revel. 4. 8. Mat. 28. 19. Rom. 11. 36.

Neither confounding the perſons: nor dividing the ſubſtance.

The Jews and Turks have a Faith, ſuch as it is, for they worſhip one God; and many of them keep that Faith whole, and in a ſenſe undefiled; for as they believe one God,

ſo

ſo they live according to what they believe. The meer Pagans and Heathens have a Faith too, for they worſhip more Gods then one; they will rather admit of too many, then none at all: few Atheiſts are to be met with amongſt any of theſe, as Atheiſm ſtands in direct oppoſition to a Deity. Yet all Jews, Turks and Pagans, may be termed Atheiſts and Infidels, in oppoſition to the Chriſtian Religion, in regard they all deny the Trinity of Perſons in the Unity of the Godhead, which all ſound Chriſtians do believe, worſhip, and adore.

For there is one perſon of the Father, another of the Son, and another of the Holy Ghoſt.

But the Godhead of the Father, of the Son, and of the Holy Ghoſt is all one: the Glory equal, the Majeſty co-eternal.

Such as the Father is, ſuch is the Son: and ſuch is the Holy Ghoſt, Mat. 28. 19. 1 John 5. 7. Heb. 1. 3. John 10. 30. Philip. 2. 6.

The doctrine of the Trinity of Perſons in the Unity of Godhead and Divine Eſſence, is the peculiar doctrine of Chriſtians, and that which remarkably diſtinguiſhes the Chriſtian Religion from all other Religions in the world. Though all the world beſides oppoſed it, yet Chriſtians have ever believed and embraced it; and as they have believed, ſo they have been baptized, and have always

always given glory to God, one in Eſſence, Father, Son, and Holy Ghoſt, three in Perſon; always acknowledging in the bleſſed Trinity and unſpeakable Deity, one ſubſtance, in work not divided, in will agreeing, in omnipotence and glory equal: The Heathens, eſpecially the *Platoniſts*, had ſome broken notions of this admirable Myſtery, which ought to be the ſubject of our adoration and devotion, rather then of our curioſity and ſearch: The Jews had many dark adumbrations of it, but it was only cleared and revealed to Chriſtians: God the Father, in the Creation of the world; God the Son, in the Redemption of mankind; God the Holy Ghoſt, in the Sanctification of the Church. To ſearch too far into this Myſtery, is raſhneſs; to diſpute it, is folly; to deny it, madneſs: to believe it, is true piety; and to know it, is life.

The Father uncreate, the Son uncreate, and the Holy Ghoſt uncreate, Gen. 1. 2, 3.

The Father incomprehenſible, the Son incomprehenſible, and the Holy Ghoſt incomprehenſible, 1 Tim. 6. 16.

The Father eternal, the Son eternal, and the Holy Ghoſt eternal, Deut. 33. 27. Pſal. 90. 2.

God a ſelf-being, gave being to the Creatures; he was himſelf without beginning, gave

gave a beginning to time, and to the world in time; he made ſomething of nothing, and of that ſomething he made all things. God, who created the world, was himſelf uncreated, and as uncreated, ſo incomprehenſible; for if he could be comprehended, he ſhould not be God: and as incomprehenſible, ſo eternal, that is, God from everlaſting, before all time, and to everlaſting, when time ſhall be no more.

And yet they are not three eternals, but one eternal.

As alſo there are not three incomprehenſibles, nor three uncreated: but one uncreated, and one incomprehenſible.

So likewiſe the Father is Almighty, the Son Almighty, and the Holy Ghoſt Almighty.

And yet they are not three Almighties, but one Alighty.

So the Father is God, the Son is God, and the Holy Ghoſt is God.

And yet they are not three Gods, but one God.

So likewiſe the Father is Lord, the Son Lord, and the Holy Ghoſt Lord;

And yet not three Lords, but one Lord, 1 John 5. 7. Revel. 1. 8. Revel. 4. 8. 1 Cor. 8. 5, 6.

God is potentially one, perſonally three; one in Eſſence, three in Subſiſtence; in the diver-

diverſification of Names, as the Scripture hath made the diſtinction, three; but in Nature, Subſtance and Eſſence, one: ſo the holy Fathers of the Church have forced themſelves to ſpeak, becauſe they knew not how to ſpeak better, nor more clearly, in ſo deep a Myſtery; neither had they ſpoken ſo much, I ſuppoſe, had not the enemies to Chriſtianity extorted it from them, and forced them to ſpeak out where they had a mind to be ſilent. When the great doctrine of the Trinity, which is the peculiar doctrine of Chriſtians, was oppoſed, they thought themſelves obliged to defend it, and in ſuch terms too, as to declare their own meaning, though perhaps not to all capacities very intelligible. For as it follows in this Creed, the meaning of the Church (ſo far as ſhe can expreſs her meaning) is this;

For like as we are compelled by the Chriſtian verity, to acknowledge every perſon by himſelf to be God and Lord:

So are we forbidden by the Catholick Religion, to ſay, there be three Gods, or three Lords, Revel. 4. 8. Heb. 1. 3. Rom. 11. 36. 1 John 5. 7.

Chriſtians only defended that form of Baptiſm inſtituted by our Saviour, and that Faith into which they were baptized, *viz.* into the name of the Father, Son, and Holy Ghoſt,

Ghoſt, *Mat.* 28. 19. and if in their own defence they have uſed expreſſions not ſo candidly received and embraced by all that read them, they are not to be blamed for it, but their oppoſers, who forced them to make uſe of what expreſſions they could in their own defence. They choſe rather to be accounted fools for Chriſt, then to betray and yield up that form of Chriſt's Inſtitution, by which they were initiated in Baptiſm to be his Diſciples.

The Father is made of none: neither created, nor begotten.

His name is, *I am*, which ſhews him to be a ſelf-being, *Exod.* 3. 14. and the Heathen *Ariſtotle* dyed with an expreſſion in his mouth not much differing, when he called upon the Being of Beings to have mercy on him. And other Heathens, both Poets and Philoſophers, taking their Light perhaps from the Sacred Scriptures, have uſed terms equivalent to ſhew God the Father, who is the original principle of the Deity, to be a ſelf-being, by whoſe bounty and benefit all things are, as he himſelf is, by and from himſelf, and by the benefit of none.

The Son is of the Father alone: not made, nor created, but begotten, John 1. 14, 18.

The Son of God, who is alſo very God in reſpect of his Divine Nature, not a Son by way

way of Eminence, but by Eſſence; not by Priviledge or Prerogative, but by Nature and Subſtance, was of the Father alone, not differing from him in reſpect of Deity, but in reſpect of Perſonality: He was not made, for he was in the beginning before any thing was made, and all things were made by him, *John* 1. 1, 2, 3. neither was he created, for he was before all creatures; *his goings forth have been from everlaſting*, Mic. 5. 2. He was before the world was; *In the beginning was the Word, and the Word was with God, and the Word was God*, John 1. 1. We read that he was, ſaith *Ambroſe*, but we never read when he was not; begotten of his Father before all worlds, but the manner of his begetting, or his generation, who can declare? *Iſa.* 53. 8.

The Holy Ghoſt is of the Father, and of the Son: neither made, nor created, nor begotten, but proceeding, John 14. 26. John 15. 26.

How the Holy Ghoſt proceeds from the Father and the Son, we are not able to ſay, need not to ſearch; only becauſe revealed, we ought to believe it ſo far as it is revealed. The Holy Ghoſt's proceſſion, is as ineffable as the Son's generation: I know not how (ſaith St. *Auguſtine*) to diſtinguiſh betwixt that and this, for as both are credible, ſo both are ineffable.

So there is one Father, not three Fathers: one Son, not three Sons: one Holy Ghoſt, not three Holy Ghoſts, Epheſ. 4. 6. John 3. 16. Epheſ. 4. 4.

And in this Trinity none is afore, or after other: none is greater, or leſs then another;

But the whole three Perſons are co-eternal together, and co-equal, John 10.30. Philip. 2. 6. 1 John 5. 7.

So that in all things, as is aforeſaid: the Unity in Trinity, and the Trinity in Unity is to be worſhipped, Rom. 11.36. 1 John 2. 22,23. Revel. 4. 8. Iſa. 6. 3.

He therefore, that will be ſaved: muſt thus think of the Trinity.

That is, The Chriſtian Religion, which offers Salvation to all, who ſhall embrace it, obliges thoſe who will become Proſelytes to it, to believe God to be as he hath revealed himſelf to be in his holy Word, that is, God Father, Son, and Holy Ghoſt, *Mat.* 28. 19. God Father, Word, and Holy Ghoſt, 1 *John* 5. 7. Three, and yet but one; three Perſons, and yet but one God. This Myſtery of the Trinity, ſaith *Bernard*, is to be embraced by Faith, not ſearched into by Reaſon. I believe, ſaith he, the eternal and bleſſed Trinity, though I underſtand it not; and apprehend that by Faith, which I cannot com-

comprehend by Reaſon. Many of the Fathers have undertaken to give us ſome adumbrations of this Myſtery, which yet cannot be ſeen clearly, and therefore ought not to be examined curiouſly. *Tertullian* hath ſhadowed it forth by the ſame Sun, in its body, beams, and light; *Lactantius*, by the ſame water, in its Fountain, Spring, and River; *Auguſtine*, by the ſame Soul, in its underſtanding, memory, and will; *Baſil*, by the three diſtinct colours in the Rain-bow; *Jerome*, by the ſame hand, arm, and fingers; *Meletius*, by three fingers: And the Hand which appeared to *Belſhazzar* upon the wall, *Dan.* 5. 5. was a hand with three fingers, ſay ſome Expoſitors upon the place. Humane eloquence, ſaith St. *Auguſtine*, hath laboured much in this Myſtery, but wanted words to expreſs it. Yet however Reaſon cannot inſtruct us to know what is hid, it ſhould direct us to believe what is revealed in Scripture concerning this Myſtery. Hereticks have endeavoured to break this myſterious knot, which they were not able to untie; yet they themſelves have been broken, and this Myſtery is preſerved. *Ignatius*, Scholar to St. *John* the Evangeliſt, hath defended it in his Epiſtles; ſo hath *Vincentius Lyrinenſis*, in his Golden Treatiſe; ſo have *Tertullian* and St. *Auguſtine*, in their Books

written of it; ſo *Athanaſius* in his moſt excellent Treatiſe, entituled, *God the Word incarnate*; and more eminent writers, which I forbear now to mention. We read, *Pſal.* 50. *ver.* 21. ſome men, who were far enough from being good men, charged by God himſelf, who did ſo far miſtake God, and themſelves too, that they thought God like themſelves, when they were not themſelves. I know that place is properly applicable to men of the moſt vitious lives, and putrified manners, to ſuch as deny God, at leaſt in their practiſes; yet it may after a ſort be applyed to thoſe alſo, who miſtake him upon another account, and preſume to be too familiar with him, only becauſe they are not well inſtructed to know their diſtance; who diſcourſe of God, and of Religion, as of common things, and by ſo doing draw contempt and irreverence towards both. To advance the reputation of Religion, and to gain it that reſpect and reverence, which it ought to have, we muſt advance the reputation of God firſt, and ſhew him to be ſuch a one as is rather to be admired and adored, then to be drawn into a low eſteem by our over-much familiarity. This Creed ſerves now for ſuch a purpoſe, it being framed up not ſo much to advance our knowledge, as to edifie our reverence, that we may have more

more humble and reverend conceits of God, and of Religion too, when we ſhall ſee how much fools we are, though we may take our ſelves to be very wiſe men, and that all the knowledge we have of God, in reſpect of that which we cannot know, is but ignorance. This Creed may ſerve to check that pride which is ſo radicated in our natures, that we preſume to be acquainted with all the ways, methods, and operations of God, with all Religion, and all that is Religious; whereas, though revealed to us by the Creatures and the Scriptures, we know very little of God himſelf. The greateſt part of what we know of him, is but the leaſt part of what we know not of him: There is nothing in God, but what is very myſterious; he was not God, if he could be comprehended; not only the myſtery of Godlineſs, which takes up the latter part of this Creed, is a great myſtery, 1 *Tim.* 3. 16. but the myſtery of the Godhead, which takes up the former part, is alſo a very great myſtery. Now this ſhould beget in us fear and reverence, that we have ſuch a God to do with-all upon all good occaſions, who when he is brought the cleareſt down to our underſtanding, is yet above it. The more he reveals himſelf to us, the more is he hid from us; he cloaths himſelf with light, yet we can

ſee nothing but the dark ſide of him; that which reveals other things to us, hides him from us: He is not far from us, *Act.* 17. 27. yet he is out of our reach: He makes his approaches to us, and yet is unapproachable, 1 *Tim.* 6. 16. He is viſible in his works, *Rom.* 1. 19, 20. and yet inviſible in himſelf, 1 *Tim.* 6. 16. He gives himſelf ſeveral names, and this amongſt the reſt, *I am that I am*, *Exod.* 3. 14. as to ſhew him a God unchangable, ſo to ſhew him a God unſpeakable. The three great works wherein he was moſt manifeſt, are Creation, Redemption, and Sanctification; wherein we admire three, and are to adore but one; we may diſcover three Perſons, and yet we muſt pay our Devotions and Adorations but to one God. In the Creation we have three Perſons creating, yet but one Creator: The creation of the matter, is aſcribed to the power of the Father; the diſpoſition of the form, to the wiſdom of the Son; the preſervation of the whole, to the love of the Holy Ghoſt. The Perſons are three, and yet inſeparable; acting by a ſtrange order in theſe three great works, yet acting inſeparably. In the firſt of *Geneſis*, where the Creation is ſet down briefly, yet fully too, we have *Elohim* a noun plural, to note the three Perſons creating, joyned to *Bara* a verb ſingular,

lar, to note but one Creator, *Gen.* 1. 1. So when the great World was epitomized in Man the little, *Let us make*, implies more then one, *in his Image*, notes one and no more, *Gen.* 1. 26, 27. More Perſons, and one God; all joynt Creators together, yet but one Creator. Ye have the Father creating, *Act.* 4. 24. *Job* 38. 4. Ye have the Son creating, *Heb.* 1. 2, 10. *John* 1. 3. Ye have the Holy Ghoſt creating, *Job* 26. 13. Ye have all three creating, *Pſal.* 33. 6. *Lord* notes the Father, the *Word* notes the Son, the *Breath* notes the Holy Ghoſt; three, and yet but one: The Father creating by and from himſelf, the Son creating by himſelf but from the Father, the Holy Ghoſt creating by himſelf but from both: All joynt Creators, and all but one; whence we may learn to give glory to all, in all, and for all, *Rom.* 11. 36. Indeed this doctrine of the Trinity is a very deep point, the ſearch of it is too high for any mans reaſon; none of the wiſeſt Heathens, unleſs the *Platoniſts*, and ſome few others, could ever gain ſo little as a happy gueſs at it in broken notions, and thoſe notions, I ſuppoſe, they had from our Scriptures, wherein we find it ſo clearly revealed, that unleſs we will renounce our Scriptures, and in ſo doing our Chriſtianity too, we muſt give up our Faith to the aſſent of this

doctrine of the Trinity, though we cannot ſound the depth of it. The works of God are wonderful; it is not at all to be admired, if we find ſo great a wonder in God himſelf, who is ſtiled *wonderful*, *Iſa.* 9. 6. We who acknowledge a God, muſt acknowledge this withall, that he can be ſomething, and can do ſomething, which is above our capacities and comprehenſion. That ever any men ſhould become Atheiſts, or Antitrinitarians upon this ſcore, ſo as to doubt of God or the Trinity, or to deny them, only becauſe they cannot fathom the depth of theſe myſteries, is to me a very ſtrange thing; I ſhould rather think that Atheiſm, and Antichriſtianiſm, and Antitrinitarianiſm, if I may ſo term it, ſhould ariſe from the mean conceits which men have of God; and then do they conceive meanly of him, when they think they can comprehend him, and bring him within the narrow circle and compaſs of their capacities. Thus far I thought good to deliver touching the firſt part of this Creed, the doctrine of the Trinity, which we muſt believe, or elſe we cannot rightly believe that which follows after; now it follows in good order thus.

Furthermore, it is neceſſary to everlaſting ſalvation: that he alſo believe rightly the Incarnation of our Lord Jeſus Chriſt, 1 John 4 2, 3.

For

For the right Faith is, that we believe and confeſs: that our Lord Jeſus Chriſt, the Son of God, is God, and Man, 1 Tim. 2. 5. John 1. 14. 1 Tim. 3. 16. Philip. 2. 6, 7.

What Chriſt the Son of God undertook to heal, cure, and ſave, that he aſſumed; and what he deſigned to leave in their ruines, he refuſed: therefore he paſſed by the fallen Angels, took not their nature, but took the nature of fallen Man, the Seed of *Abraham*, by way of Aſſumpſit and Incarnation, *John* 1. 14. *Gal.* 4. 4. *Heb.* 2. 16. Now we muſt note, that in Chriſt are two Natures, the Divine and the Humane; and as he hath two Natures, ſo he had upon the matter two Nativities alſo: the firſt he had before all Worlds from God and the Father, incorporeal and eternal; the latter he had from the holy Virgin in the end of Ages, corporeal and temporal: according to his Deity he is conſubſtantial to God and the Father, according to his Humanity he is conſubſtantial to Man and his Mother: as Man he was capable of ſufferings, as God he could not ſuffer; as Man he might be circumſcribed, as God he is boundleſs, and without limits or dimenſions; as God he could not be made, as Man he was made; as God he was heavenly, as Man earthly; as God inviſible and intelligible, as Man viſible; as God

God incomprehenſible, as Man he might be comprehended. Thus was he whole Man, and whole God, that the whole Man might be reſtored and reformed by him, and the injur'd Deity reconciled and ſatisfied. Therefore was the Word made Fleſh, *John* 1. 14. He, who was the Word and not made before all time, was made, and became Fleſh in time, made Fleſh, and manifeſt in the Fleſh. As Man he came to us in the Fleſh, that as the Word he might heal and reſtore that Fleſh and Nature which he aſſumed, was made, and was made manifeſt in. Here was no mocking of us in the caſe, but a real making of him; the holy Virgin, in whom he was made, did conceive him, and not deceive us. Neither was the Word made Fleſh by being converted into it, either the Word into the Fleſh, or the Fleſh into the Word, for the Deity cannot be changed into any thing, nor any thing be changed into it. Nor was he made, as men are ſaid to be made Friends, who had formerly been at enmity, only by way of reconciliation, ſo as to continue ſtill two diſtinct Perſons, as well as two diſtinct Natures, but his two Natures were made up into one Perſon; ſo that the Word did not ſtand by as a looker-on only, whilſt he ſuffered in the Fleſh, but contributed very much to the price and merit of his

his ſufferings. Neither was the Word made Fleſh, God made Man, by ſuch a compoſition as that a third Perſon ſhould be made out of both theſe Natures, God and Man, which ſhould neither be God nor Man: But he was made by an Aſſumption, *Heb.* 2. 16. by taking the Manhood up to the Godhead, both his Natures being preſerved without confuſion, and his Perſon entire without diviſion. He was ſo made Fleſh, that he ſtill remained the Word; he took what before he was not, without changing what before he was; he increaſed what was ours, without the leaſt diminution of what was his own; we were the better by this making, he was never the worſe for it; this great Myſtery of Godlineſs, was no detriment to his Godhead; nor the honour done to us the Fleſh, any injury at all to him the Word. This Incarnation of the Son of God, is a Myſtery equal to that of the Trinity, and therefore they who deny the one, will not believe the other; whereas all ſound Chriſtians do firmly believe both.

God of the ſubſtance of the Father, begotten before the worlds: and Man of the ſubſtance of his Mother, born in the world.

Perfect God, and perfect Man: of a reaſonable ſoul, and humane fleſh ſubſiſting, Heb. 1. 2, 3: John 1. 18. Mich. 5. 2. Gal. 4. 4. Mat. 1. 25.

Equal

Equal to the Father, as touching his Godhead: and inferiour to the Father, as touching his Manhood, John 10. 30. John 14. 28. Philip. 2. 6, 7.

Who although he be God, and Man: yet he is not two, but one Chriſt, 1 Tim. 2. 5.

One; not by converſion of the Godhead into fleſh: but by taking of the Manhood into God, Heb. 2. 16. Gal. 4. 4. John 1. 24.

One altogether; not by confuſion of ſubſtance: but by unity of perſon.

For as the reaſonable ſoul and fleſh is one man: ſo God and Man is one Chriſt.

Chriſt the Mediator of the new Covenant of Grace, and glorious Inſtrument of mans ſalvation and reſtauration, was to ſuffer in that Fleſh, which had ſinned, that he might make ſatisfaction for the ſin of it. Now as God he could not ſuffer, therefore was he Man that he might be liable to ſufferings; as Man he would have ſunk under his ſufferings, therefore was he God that he might be the better enabled to endure them; a ſatisfaction was to be made by man to God for mans ſin, and therefore was he both God and Man; his Manhood made him capable of ſufferings, and his Godhead made his ſufferings meritorious. Now for the union of the two Natures in this one Perſon, who was to ſuffer, and by his ſufferings to make a full

full ſatisfaction to God for mans ſin, I know not how it could poſſibly better be illuſtrated, then by the rational Soul and the brutiſh Fleſh united together, for the making up of one man. The *Leviathan*, who derides the Illuſtration becauſe he really believes not the Union, nor the happy effects of it, is as monſtrous a ſcoffer at Chriſtian Religion as *Lucian*, who indeed derided the Union, but might be very well pleaſed, for ought I know, with the Illuſtration, if ſo happy as to be acquainted with it.

Who ſuffered for our ſalvation: deſcended into Hell, roſe again the third day from the dead, Heb. 9. 24, 25, 26, 27, 28. 1 Pet. 4. 1. 1 Pet. 2. 21, 22, 23, 24. 1 Pet. 4. 18, 19. Epheſ. 4. 9. Act. 2. 31, 32. 1 Cor. 15. 3, 4.

Chriſt, ſaith *Ambroſe*, was wounded in me, and for me; he ſorrowed for me, who had nothing in himſelf to ſorrow for. The curſe of briars and thorns, which our ſins had platted into a Crown, was removed to his brows. We raiſed the Tempeſt, and he was the *Jonah* caſt over-board for to appeaſe it, whom Death and the Grave like a great Whale ſwallowed up, but caſt up again the third day upon the Land.

He aſcended into Heaven, he ſitteth on the right hand of the Father, God Almighty: from whence he ſhall come to judge the quick and the dead,

dead, Ephes. 4. 8, 9, 10. Heb. 12. 2. Act. 10. 42. Act. 17. 31.

Let us, ſaith holy *Auguſtine*, look upon him aſcending, believe in him abſent, hope for his coming again, and by his ſecret mercy feel him preſent with us, though abſent from us; preſent by Faith, though abſent by Senſe; ſpiritually preſent, though corporally abſent.

At whoſe coming all men ſhall riſe again with their bodies: and ſhall give account for their own works, Rom. 14. 9, 10. 2 Cor. 5. 10.

And they that have done good, ſhall go into life everlaſting: and they that have done evil, into everlaſting fire, Mat. 25. 46.

This is the only expreſſed rule and inſtance, by which Chriſt means to judge the world, according to their works reſpectively, be they good or bad; they who do good, ſhall receive good, and they who are the doers of evil, ſhall meet with a retribution that is anſwerable, *Rom.* 2. 5, 6, 7, 8, 9, 10, 11. It was the ſaying of the learned *Seneca*, That it is God-like for one mortal to be helpful to another, and this (ſaith he) is the way to Eternity. Undoubtedly the laſt Judgment ſhall proceed, if not according to the merit, yet according to the quality of our works, it ſhall go well with the righteous, ill with the wicked.

This is the Catholick Faith: which, except a man believe faithfully, he cannot be ſaved.

It is a currant Tradition, that the foremention'd Creed was compoſed by *Athanaſius*; yet Learned men, for ſome reaſons, have ſtrongly oppoſed this Tradition: But be the Author who he will, it is undoubtedly ancient, and contains in it the principal Myſteries of Chriſtian Faith; therefore doth the Church approve of it, and admits it into her Liturgy. It is appointed to be ſaid upon certain days, becauſe the ſelect Scriptures made choice of for thoſe days, do treat much of that which this Creed endeavours to explain, *viz.* the Trinity in the Godhead, and the Incarnation of God. Neither did the Author, whoever he was, impoſe this (as I ſuppoſe) as a ſummary of Faith to be believed by others, in thoſe preciſe terms wherein it is expreſſed; only publiſhed it with confidence to declare his own belief, and to ſhew what he himſelf held as point of Doctrine, touching the Trinity of Perſons in the Unity of the Godhead, and the Incarnation of Chriſt. Neither is the rigid ſentence of damnation, which is implicitely contained in it, to be extended to all, who believe not every particular in it, in the terms wherein they are expreſſed, for all cannot underſtand them; but it is deſigned only

only againſt thoſe, who deny the ſubſtance of this Creed, the Doctrine of the Trinity, the Divinity and Humanity of Chriſt, and the union of his two Natures in one Perſon. For this is undoubtedly a Catholick Doctrine to be believed by all, who profeſs Chriſtianity, without the believing of which, ſo far as cleared and revealed to us, no man can be ſaved. For how is it poſſible for thoſe perſons to come to Salvation, who by a miſ-belief oppoſe the ways, means and methods whereby they are to be brought unto it? Now *Glory be to the Father, Son, and Holy Ghoſt*, is very properly ſet at the cloſe of this Creed, becauſe it is before proved and cleared in the Creed, that the Father is God, the Son God, and the Holy Ghoſt God; and Divine glory and worſhip belongs to all, and is to be paid to all, by all Chriſtians, as it was from the beginning of the Chriſtian Religion, profeſſed under that name and title.

RUBRICK.

Here followeth the Litany or general ſupplication to be ſung or ſaid after Morning Prayer upon Sundays, Wedneſdays and Fridays, and at other times when it ſhall be commanded by the Ordinary.

O *God the Father of heaven: have mercy upon us miſerable ſinners.*

God is the Father of the Rain, the Father of the Dew, *Job* 38. 28. and the Father of Lights, *Jam.* 1. 17. the great Father of the ſtupendious works of the Creation, and the very Heathens themſelves have acknowledged him ſo to be: therefore we, who are his Creatures, and have deviated from the Law of his Creation, do petition him to have mercy upon us, and to pardon our deviations. He is the great and glorious God, who made Heaven and Earth, *Pſal.* 124. 8. whoſe goodneſs we have abuſed, and therefore upon our bended knees deſire his mercy to pardon thoſe abuſes, and vile affronts which we have done unto him, ſaying with holy *David*, *Have mercy upon us, O God, according to thy loving kindneſs*, Pſal. 51. 1. Neither let any perſons think it ſtrange, that *Have mercy upon us* is ſo often

repeated in this Litany; for it is agreeable to Scripture, *Pſal.* 136. 1 *Chron.* 16. 41. and to the practice of Primitive Chriſtians, to appeal to, and to magnifie the mercies of God upon all needful occaſions, and to beg his mercy of pardon particularly for thoſe ſins, which we are guilty of, and for which we ſtand in need of pardon. The like allocations are to be met with in all the Liturgies extant.

O God the Father, &c.

O God the Son, Redeemer of the world: have mercy upon us miſerable ſinners.

As we have deviated from the Law of Creation, ſo from the Law of Redemption, which is the greater deviation, and renders us the more inexcuſably guilty; therefore do we petition our Redeemer, the only begotten Son of God, (whom he ſent into the world not to condemn the world, but that the world through him might be ſaved, *John* 3. 16, 17. *Gal.* 3. 13. *Gal.* 4. 4, 5. *Heb.* 2. 9. 1 *Pet.* 1. 18, 19.) that he would have mercy upon us, and procure unto us pardon for thoſe breaches, which we have made againſt the Law of our Redemption.

O God the Son, &c.

O God the Holy Ghoſt, proceeding from the Father, and the Son: have mercy upon us miſerable ſinners.

As

As we have ſinned againſt the Law of Creation and Redemption, ſo againſt the rule of Sanctification, which was ſet us when we were dedicated to God in Baptiſm, and conſecrated to Gods ſervice by the Holy Spirit; therefore do we petition God the Holy Ghoſt, who was ſent down after the Son went up, to comfort us, *John* 14. 16. to teach and inſtruct us, *John* 14. 26. and to confirm the truth of Chriſt, and the verity of Chriſtian Religion, *John* 15. 26. and to ſeal all thoſe, who ſincerely embrace it, unto the day of complete Redemption, *Epheſ.* 4.30. that he would pardon thoſe ſins whereby we have grieved him, and thoſe many offers and tenders of grace which he hath made unto us, and we have obſtinately rejected and refuſed.

O God the Holy Ghoſt, &c.

O holy, bleſſed and glorious Trinity, three Perſons and one God: have mercy upon us miſerable ſinners.

As we have broken the Law of Creation, tranſgreſſed the Law of Redemption, and violated the ſacred rules of our Sanctification, and ſo have made our ſelves unhappily guilty by our miſcarriages and miſdoings againſt all the three Perſons in the Godhead; therefore do we petition them all to have mercy upon us, and to pardon our miſactings.

O holy, bleſſed, &c.

Remember not, Lord, our offences, nor the offences of our fore-fathers, neither take thou vengeance of our ſins: ſpare us, good Lord, ſpare thy people whom thou haſt redeemed with thy moſt precious bloud, and be not angry with us for ever.

This is agreeable to Scripture, wherein we pray that God would make good his promiſe to us, and remember our ſins and iniquities no more, *Heb.* 10. 17. that he would not puniſh the fathers ſins upon the children, in the ſame ſenſe as he himſelf hath threatned in the ſecond Commandment, *Exod.* 20. 5. We read of the like form of prayer *Ezra* 9. 7. *Nehem.* 1. 6. *Joel* 2. 17. and we plead the price of our Redemption, mentioned 1 *Pet.* 1. 19. to move God to remove his anger from us, that it may not reſt upon us, according to thoſe pious expreſſions which we meet with *Pſal.* 85. 4, 5, 6.

From all evil and miſchief, from ſin, from the crafts and aſſaults of the devil, from thy wrath, and from everlaſting damnation,

Good Lord, deliver us.

The ſumme of this petition is contained in the Lords Prayer, and all the reſt of the petitions in this Litany may eaſily be reduced to it.

From all blindneſs of heart; from pride, vain-

vain-glory, and hypocriſie; from envy, hatred, and malice, and all uncharitableneſs,

Good Lord, deliver us.

This is all agreeable to Scripture, which mentions in expreſs terms the very ſins, which we here pray to be delivered from: Blindneſs of heart, *Epheſ.* 4.18. Pride, 1 *John* 2. 16. Vain-glory, *Gal.* 5. 26. Hypocriſie, *Mat.* 6. 5. Envy, hatred, malice, and uncharitableneſs, *Epheſ.* 4. 31.

From fornication, and all other deadly ſin; and from all the deceits of the world, the fleſh, and the devil,

Good Lord, deliver us.

We have Scripture-warrant for all that is contained in this petition; touching Fornication, 1 *Cor.* 6. 18. and other deadly ſins, 1 *John* 5. 16. Now they which are uſually accounted of as deadly ſins, (though by the general practice of them they may ſeem otherwiſe) are theſe; Pride, which is oppoſite to Humility; Covetouſneſs, which is oppoſite to Liberality; Luxury, which is oppoſite to Chaſtity; Envy, which is oppoſite to Gentleneſs; Gluttony, which is oppoſite to Temperance; Anger, which is oppoſite to Patience; Sloth, which is oppoſite to the devout and earneſt ſerving of God. Theſe are called the ſeven deadly ſins, not becauſe we judge any other ſin in its own

nature to be venial and not deadly, but becauſe they are ſo deeply rooted in our nature, that it is a very hard matter to mortifie them; and therefore do we pray to be delivered from them, and from the deceits of the world, the fleſh, and the Devil, the grand Enemies of our Chriſtianity, which we renounce and bid defiance to in our Baptiſm. For to be intangled with the world, is to be drawn from God, 1 *John* 2. 15. and to live after the fleſh, and to be carnal minded, is death, and to be at enmity with God, *Rom.* 8. 6, 7. and to be taken in the Devils ſnares, is a very dangerous thing, and a very great bleſſing and happineſs to be freed from them, 2 *Tim.* 2. 26.

From lightning and tempeſt; from Plague, Peſtilence, and Famine; from battel, and murder, and from ſudden death,

Good Lord, deliver us.

When we pray to be delivered from lightning and tempeſt, our meaning is, that we may be delivered from the dangers of the whole year, ariſing many times, and falling upon us by Lightning in Summer, and by Tempeſt in Winter; and when we pray to be delivered from ſudden death, our meaning is, that we may not die ſuch a death as God hath threatned to, and uſually inflicts upon the wicked, *Pſal.* 50. 22. *Pſal.* 73. 18.

73. 18. *Prov.* 1. 27. but that we may die comfortably, with renewed Faith, Repentance, Reconciliation, and ſetting of our houſes in order; that our death may neither be untimely, nor unprovided for, but that it may be after the common manner of men, having nothing in it extraordinary but piety. We deſire that we may not be ſnatched away ſuddenly, nor periſh and come to fearful ends; that we may not die like *Abſalom*, *Judas*, *Corah*, *Dathan*, *Abiram*, *Ananias* and *Sapphira*, all which died fearful and unuſual deaths; but that we may die comfortably, as *Jacob*, *Moſes*, *Joſhua*, *David*, who leiſurably ended their lives in peace, and prayer for the mercies of God to come upon their poſterities. For however there is no condemnation to the Elect, and thoſe who are in Chriſt Jeſus, *Rom.* 8. 1. yet it may ſo fall out, that ſome of the Elect themſelves may die with more ſcandal, leſs joy of conſcience, and enjoy leſs joys of Heaven, then other of their brethren.

From all ſedition, privy conſpiracy, and rebellion; from all falſe doctrine, hereſie, and ſchiſm; from hardneſs of heart, and contempt of thy Word and Commandment,

Good Lord, deliver us.

We are caution'd and adviſed by the holy Scriptures, to fear the Lord and the King,

and not to have any thing to do with thoſe, who are ſeditious, and given to change; *Prov.* 24. 21. for ſuch perſons are of very unhappy tempers, and plot miſchiefs ſecretly, *Pſal.* 17. 12. are unquiet in themſelves, and will not ſuffer others to live quietly by them; their hearts are not ſtabliſhed with grace, but are of unſtable minds, carried about with divers and ſtrange doctrines, *Heb.* 13. 9. ſound doctrine they regard not, but after their own luſts heap to themſelves Teachers having itching ears, which ears they turn from the truth, that they may be turned unto fables, 2 *Tim.* 4. 3, 4. they have in them evil hearts of unbelief, hardned through the deceitfulneſs of ſin, ſo that they depart from the living God, *Heb.* 3. 12, 13. contemn his Word, and ſlight his Commandment. Now from theſe perſons, and from the evil of their doings, that we may neither act evil with them, nor ſuffer evil from them, do we pray to be delivered.

By the myſtery of thy holy Incarnation; by thy holy Nativity and Circumciſion; by thy Baptiſm, Faſting, and Temptation,

Good Lord, deliver us.

Chriſt's Incarnation, Nativity, Circumciſion, Baptiſm, Faſting and Temptation, we meet with 1 *Tim.* 3. 16. *Mat.* 1. 25. *Luk.* 1. 35. *Luk.* 2. 21. *Mat.* 3. 16. *Luk.* 3. 21. *Mat.* 4. 1, 2, 3, 4, 5, 6.

By

By thine Agony and bloudy ſweat; by thy Croſs and Paſſion; by thy precious death and burial; by thy glorious Reſurrection and Aſcenſion; and by the coming of the Holy Ghoſt,

Good Lord, deliver us.

Theſe we alſo find expreſly mentioned in the holy Scriptures; Chriſt's Agony and bloudy ſweat, *Mat.* 26. 37, 38. *Luk.* 22. 44. his Croſs and Paſſion, *Philip.* 2. 8. *Heb.* 12. 2. his precious death and burial, *Mat.* 27. 58, 59, 60. his glorious Reſurrection, *Mat.* 28. 6. his Aſcenſion, *Luk.* 24. 51. and the coming down of the Holy Ghoſt, *Act.* 2. and By all theſe, or Through all theſe, we pray for deliverance. The meaneſt Grammarian would tell us, that here is no ſwearing or conjuration in the caſe; their eyes muſt look through very ſtrange Spectacles, who can ſpie out an oath here; *By*, is no more then *Through*; and in theſe prayers we do no other then deſire God to aid us, by applying to us the fifteen benefits here rehearſed. Theſe paſſionate ſtrains are no forms of Oaths, they are only a compendious recapitulation of the Hiſtory of the Goſpel, and an acknowledgment of the chief means of our Salvation. We read the like expreſſions 1 *Pet.* 2. 24. *Iſa.* 53. 5. *By*, in theſe places, is no ſign of an oath, only it notes the inſtrumental cauſe of a thing. *Zanchy* confeſſed,

feſſed, that in the Liturgick Offices of the *Roman* Church, theſe two things pleaſed him very much; Firſt, that they did conclude their Prayers, *Through Jeſus Chriſt our Lord*; Secondly, that they did enumerate in their Prayers all the acts and offices of the Mediator, adding, *By thy Croſs and Paſſion*, &c. And it was undoubtedly to very good purpoſe, that the ancient Fathers of the *Greek* Church, after they had recounted in their Liturgies all the particular pains, as they are ſet down in the ſtory of Chriſt's Paſſion, and by all and every one of them petitioned for mercy, did after all ſhut up with this expreſſion, *By the unknown ſufferings of thy Body, and agonies of thy Soul, have mercy upon us, ſave us, and deliver us.*

In all time of our tribulation; in all time of our wealth; in the hour of death, and in the day of judgment,

Good Lord, deliver us.

In regard we are liable to many ſorts of temptations, which may befall us either in a proſperous or adverſe eſtate, we pray unto God that he would deliver us from every evil work, and preſerve us unto his Heavenly Kingdom, 2 *Tim.* 4. 18. that he would be aſſiſtant to us in the hour of death, and deſtroy the dread and fear of it in us, by vertue of the death of him, who died that he

he might deſtroy death, and him who had the power of it, *Heb.* 2. 14, 15. We pray alſo, that a gracious ſentence may be paſſed upon us at the laſt Judgment; implying withall, that we may ſo lead our lives, as not to fall under the other more dreadful one. The ſumme of what is here prayed for, is contained in the petitions of our Saviour's Prayer, mentioned *Mat.* 6. 13.

We ſinners do beſeech thee to hear us, O Lord God. and that it may pleaſe thee to rule and govern thy holy Church univerſal in the right way, 1 John 1. 8, 9, 10. Mat. 28. 20.

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to keep and ſtrengthen in the true worſhipping of thee, in righteouſneſs and holineſs of life, thy ſervant Charles *our moſt gracious King and Governour,* 1 Tim. 2. 1, 2, 3. Pſal. 72. 1, 2. Pſal. 80. 17.

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to rule his heart in thy faith, fear, and love, and that he may evermore have affiance in thee, and ever ſeek thy honour and glory, Pſal. 21.

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to be his defender and keeper, giving him the victory over all his enemies, Pſal. 21. Pſal. 132.

We beſeech thee to hear us, good Lord.

That

That it may pleaſe thee to bleſs and preſerve our gracious Queen Catherine, James *Duke of* York, *and all the Royal Family*, Pſal. 89. 29. Pſal. 45. Gen. 49. 10.

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to illuminate all Biſhops, Prieſts, and Deacons with true knowledge and underſtanding of thy Word; and that both by their preaching and living they may ſet it forth, and ſhew it accordingly, Deut. 33. 8, 9, 10, 11. Pſal. 132. 9. Act. 20. 28. 1 Cor. 9. 27. 1 Tim. 4. 16. 1 Pet. 5. 2, 3, 4.

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to endue the Lords of the Council, and all the Nobility with grace, wiſdom and underſtanding, Exod. 18. 21. Prov. 11. 14.

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bleſs and keep the Magiſtrates, giving them grace to execute juſtice, and to maintain truth, 2 Chron. 19. 6. Rom. 13.

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bleſs and keep all thy people, Pſal. 28. 9.

We beſeech thee to hear us, good Lord.

We may read in *Tertullian*, *Clement* Biſhop of *Rome*, *Euſebius*, *Ambroſe*, *Cyril*, and others, many early preſidents of praying for the

the Church, Emperours, Kings, the Royal Seed, Biſhops, together with the inferiour order of Prieſts and Deacons, and for all things indeed, and perſons which we pray for in this Litany; and Litanies were undoubtedly of very ancient uſe, being at firſt compoſed to be ſolemnly uſed for the appeaſing of Gods wrath in time of publick evils, and for the procuring of his mercy in common benefits; this may be eaſily proved out of *Irenæus*, *Proſper*, *Tertullian*, *Jerom*, *Ruffin*, *Auguſtine*, *Cyprian*, *Baſil*, and other Writers of no inferiour note. And they have Scripture ſufficient to warrant the uſe of them, for there is nothing in them prayed for or againſt, which is not grounded upon the Word of God. The firſt Litanies indeed were ſhort, but upon occaſions were enlarged by *Mamercus* Biſhop of *Vienna*, by *Sidonius Apollinaris* Biſhop of *Averna*, and by *Gregory the Great*, who framed up that which was called the Great Litany, not only upon the ſcore of Reformation, but becauſe much affliction and trouble vexed the world in his time; and Rogations and Litanies were judged meet remedies either to prevent, or to avert ſuch dangers. After-times might bring Prayers and Rogations into the Litanies, which were not fit to be placed there, nor could eaſily be digeſted by good-

meaning

meaning Christians; but the Litany used by us, is reformed from those abuses, and there is nothing in it which can be justly liable to any exception. It is admirable and notable, both for the matter and method of it, wherein is an excellent particular enumeration of all Christians wants, whether private or common. The contents of it are innocent and blameless, and the composure most artificial both to raise up devotion, and to keep it up. It directs our Prayers to the right object, the Trinity; it contains in it deprecations against all evil, whether of sin or punishment, from which we desire to be delivered, through the holy actions and passions of Christ, the only meritorious cause of all our good. It contains in it also petitions for good things, in the putting up of which a very fit order is observed: First, we pray for the Church Universal, the common Mother of all Christians; Secondly, we pray for our own National Church, to which next the Universal we owe the greatest observance and duty. After this we pray for the principal Members of it, the King, the Bloud-Royal, the Clergy, the Nobles, and Magistrates, in whose welfare the peace of the Church doth chiefly consist. Herein we follow *Davids* method, *Psal.* 132. and the Apostles prescribed rule, 1 *Tim.* 2. 1, 2, 3. and

and we have many early presidents of the Christian Church for our so doing, as may easily be proved out of the Ancient Liturgies and Fathers. In particular and in distinct terms we pray for Bishops, Priests and Deacons, because they were the three Orders of the Clergy eminently distinguished in the first Ages of the Christian Church, as appears clearly out of the Epistles of *Ignatius* and *Clement*, who were both of them Scholars and Disciples to the Apostles. And this distinction of Bishops, Priests and Deacons, doth directly answer to that of High-Priests, Priests, and Levites under the Law; and the very Heathens themselves, by the light of Nature, had the like distinction amongst them, called, as they are stiled by the Apostle, 1 *Cor.* 12. 28, 29. Teachers, Helpers, Governours; as under the *Mosaical* Law and dispensation, the Priests were to teach, the Levites to help, the Sons of *Aaron* of the Prelatical Order to govern; and the same distinction of Priests to teach, Deacons to help, and Bishops to govern, hath been ever observed in the Church of Christ through all Antiquity, as may be proved from the Records and Registries in all the Churches. Now whereas we pray, That God would illuminate all Bishops, Priests, and Deacons, our meaning is this, that he would give the

be-

beginning of Light to the falſe, and the increaſe thereof to the true, that all may be, like *John Baptiſt*, burning and ſhining lights, burning in zeal and devotion, ſhining in works of charity and mercy, ſound in doctrine, and exemplary in life.

That it may pleaſe thee to give to all Nations unity, peace, and concord, Pſal. 122. 6. Pſal. 133. 1. Rom. 14. 19.

We beſeech thee to hear us, good Lord.

To pray that all the world might be at peace about them, was ever one clauſe uſed in the publick Prayers of the Primitive Church, as we find in *Tertullian*, *Clement*, *Euſebius*, *Ambroſe*, *Cyril*, and other eminent writers of Antiquity.

That it may pleaſe thee to give us an heart to love and dread thee, and diligently to live after thy Commandments, Deut. 5. 29. Pſal. 119. Eccleſ. 12. 13.

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give to all thy people increaſe of grace, to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit, Jam. 1. 21, 22. 1 Pet. 2. 1, 2. Luk. 8. 15. Heb. 4. 2.

We beſeech thee to hear us, good Lord.

We are to pray for good life, and that we may be practitioners of the good Word of God,

God, as well as hearers of it, otherwiſe our profeſſion will but aggravate our condemnation; and if we profeſs like Chriſtians, and live like Heathens, we ſhall be the more inexcuſably puniſhable, 2 *Pet.* 2. 20, 21.

That it may pleaſe thee to bring into the way of truth all ſuch as have erred, and are deceived, 1 Pet. 2. 25. Jam 5. 20. Pſal. 119. 176.

We beſeech thee to hear us, good Lord.

We meet with the like forms of Prayer in the *Clementine* Conſtitutions; and our Church never erred more groſly and dangerouſly, then when the untoward Members of it left off to ſay this Prayer.

That it may pleaſe thee to ſtrengthen ſuch as do ſtand, and to comfort and help the weak-hearted, and to raiſe up them that fall, and finally to beat down Satan under our feet, Iſa. 35. 3. Rom. 11. 20. Iſa. 42. 3. Jer. 8. 4. Rom. 16. 20.

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to ſuccour, help, and comfort all that are in danger, neceſſity, and tribulation, Heb. 13. 3. Pſal. 146. 7, 8, 9.

We beſeech thee to hear us, good Lord.

In this Litany we pray particularly for thoſe, who moſt eſpecially need our Prayers, that is, for all thoſe, whom the Law looks upon as miſerable perſons; and were it not

to avoid tediouſneſs, I could fetch almoſt every Paragraph of it out of the Ancient Fathers and Liturgies.

That it may pleaſe thee to preſerve all that travail by land, or by water, all women labouring of child, all ſick perſons and young children, and to ſhew thy pity upon all priſoners and captives;

We beſeech thee to hear us, good Lord.

When we pray for all, who travail by Land or by Water, our meaning is, that God would be aſſiſtant to all, who travail in the way of a lawful calling, and that he would ſeaſonably oppoſe thoſe in their vitious courſes, who do not, and turn them out of the ways of ſin, into the ways of ſafety. When we pray for all women labouring with Child, we pray only for their ſafe deliverance; if they be honeſt women, we pray that God would give them patience to undergo the pains and perils of Child-birth; if otherwiſe, we pray that God would alſo give them the grace of Repentance, that as their Conceptions have been ſinful, ſo their Productions may be ſalutiferous, and the pains of the Body, may work a deep ſorrow upon the Soul, and a Repentance not to be repented of.

That it may pleaſe thee to defend and provide for the fatherleſs children and widows, and

and all that are deſolate and oppreſſed;

We beſeech thee to hear us, good Lord.

We pray for thoſe, whom God himſelf hath eſpecially declared in Scripture that he will be careful of, and kind to, and the intimations of his will and pleaſure, are the beſt directions for our Prayers; neither can we pray more ſuitably to the mind of God, for his pity and compaſſion to be extended to any, then to thoſe miſerable perſons whom he hath expreſly nominated in his Sacred Scriptures, to be the proper and fit objects of his compaſſion and protection; ſo that he is pleaſed to ſtile himſelf, the Father of the fatherleſs, the Husband of the widow, the Helper of the helpleſs, and the Friend of the friendleſs; the only ſuccour and ſure refuge to all miſerable and diſtreſſed perſons, who being deſtituted of the world, fix their ſole dependance upon him.

That it may pleaſe thee to have mercy upon all men;

We beſeech thee to hear us, good Lord.

When we pray that God would have mercy upon all men, we pray for his general mercy to be extended to all, in the ſame ſenſe as he wills all to be ſaved, 1 *Tim.* 2. 1, 2, 3, 4. and in the ſame ſenſe as he is pleaſed to diſtribute out his mercies to all, *Mat.* 5. 45.

That it may pleaſe thee to forgive our enemies, perſecutors, and ſlanderers, and to turn their hearts;

We beſeech thee to hear us, good Lord.

In praying for our enemies, we obſerve that ſpecial command given by our Saviour, the obſerving of which commandment, brings us up to the perfection of our Chriſtianity, and makes us moſt like unto God, *Mat.* 5. 44, 45. And becauſe there is no inordinate luſt in our corrupt nature ſo hard to be mortified, as hatred is, therefore did Chriſt in his Sermon upon the Mount, adminiſter ſomething expreſly towards the mortifying of this wicked paſſion; wherein he doth not only take off the edge of our Revenge, but he turns it quite the contrary way, teaching us to love our enemies, to bleſs thoſe who curſe us, to do good to thoſe who hate us, to pray for thoſe who deſpitefully uſe us and perſecute us, to love thoſe for Gods ſake, whom perhaps for their own ſake we cannot love. The holy Apoſtle St. *Paul* teacheth the ſame, *Rom.* 12. 20, 21. as *Juſtin Martyr* ſaid to *Trypho* the Jew, Ye perſecute us, and we pray for you. Such like forms of Prayers may be met with in the writings of the Primitive Fathers, the Liturgies and Conſtitutions of the Ancient Church. *Ignatius* in his Epiſtle to *Polycarp*, and

and the Church of *Smyrna*, *Tertullian* and *Cyprian*, in their Treatiſes of Chriſtian Patience, have written very notably upon this argument. In all which may be obſerved, the charity of the Church of Chriſtians, towards the very enemies of that Religion which ſhe profeſſeth. There is not any thing in this Litany, but may be met with in ancient Writers, and ancient Liturgies aſcribed to *Chryſoſtom*, *Baſil*, St. *James*, and in the Catholick Collect mentioned in the Conſtitutions which are father'd upon *Clemens Romanus*; the places I could cite word for word; only in regard I am writing to *Engliſh* People, I have made it my deſign to write all in *Engliſh*, ſuch as it is, and not ſo much as to dip into any other Tongue or Language.

That it may pleaſe thee to give and preſerve to our uſe the kindly fruits of the earth, ſo as in due time we may enjoy them, Pſal. 104. 27, 28. Pſal. 65. 9, 10, 11, 12, 13. Mat. 6. 11.

We beſeech thee to hear us, good Lord.

From the Litanies or Rogations then uſed upon their common Perambulations, came the three days before the day Anniverſary of our Lords Aſcenſion, to be called *Rogation-days*, and the Sunday before, *Rogation-Sunday*; wherein the Church prayed eſpecially, and moſt ſeaſonably, that it would

pleaſe God to give and preſerve to their uſe, the kindly Fruits of the earth, ſo that in due time they might enjoy them. For unleſs God give them, and preſerve them when given, and preſerve them to our uſe, and give us grace to uſe them as we ought to do, we can neither enjoy them, him in them, nor our ſelves.

That it may pleaſe thee to give us true repentance, to forgive us all our ſins, negligences, and ignorances, and to endue us with the grace of thy holy Spirit, to amend our lives according to thy holy Word, 2 Tim. 2. 25, 26. Jer. 5. 24, 25. Mat. 3. 8. Mat. 6. 33.

We beſeech thee to hear us, good Lord.

This petition in very good order follows the former, for unleſs that be granted to us, which we petition for in this prayer, all the earthly bleſſings before prayed for, may never ripen to maturity; they may be blaſted in the ſpringing of them, the Canker, Locuſt, Caterpillar, or any thing elſe, however contemptible, may be ſent on Gods errand, come armed with his diſpleaſure, and raviſh theſe bleſſings out of our hands, before we can come to the reaping of them. One ſin (God he knows we are guilty of many) unrepented of, may bring a curſe upon our bleſſings, like the Frogs and Flies, Locuſts and Caterpillars into *Ægypt*, or the Worm into

into *Jonah*'s Gourd, and quickly deprive us of all thoſe bleſſings of increaſing Nature, which we yet hold by no other tenure, then that of a defeaſible expectation. And if it ſhall pleaſe God to be ſo mercifull unto us, as to give us theſe good things to enjoy, and to forgive us our ſins, (which is a greater mercy then all beſides) yet that we may not abuſe them to luxury and intemperance, when we have them, but uſe them ſoberly, that we may reap the good, and God the glory, we pray for the grace of Gods holy Spirit, that all theſe bleſſings may be ſanctified to us, and that they may be as ſo many new obligations upon us to amend our lives, and to live as becometh thoſe, who have received from God, the great donor, ſuch obliging favours.

Son of God: we beſeech thee to hear us, Mat. 9. 27. Luk. 1. 35.

Son of God, &c.

O Lamb of God: that takeſt away the ſins of the world, John 1. 29.

Grant us thy peace, John 14. 27. John 16. 33. Rom. 5. 1.

O Lamb of God: that takeſt away the ſins of the world, John 1. 36.

Have mercy upon us, Mark 10. 47, 48.

O Chriſt, hear us.
O Chriſt, hear us.
Lord, have mercy upon us.
Lord, have mercy, &c.
Chriſt, have mercy upon us.
Chriſt, have mercy, &c.
Lord, have mercy upon us.
Lord, have mercy, &c.

Theſe repetitions are warrantable by Scripture, and therefore cannot be by men of Reaſon and Religion judged vain: it is an argument of zeal and devotion, and fervency in prayer, when our petitions are doubled by which we expreſs our deſires. We meet with the like re-duplications frequently uſed in the Primitive Church; *David* uſed often repetitions, *Pſal.* 136. *Pſal.* 119. *Pſal.* 107. our bleſſed Saviour repeated one Prayer three times, *Mat* 26. 44. and he queſtionleſs could have altered, had he thought it either neceſſary or convenient. Such ſhort ejaculatory prayers as theſe, come neareſt to the pattern given by our Saviour, who gave to his Diſciples a ſhort form; and in all the Holy Bible, we meet not with any example or pattern of a very long Prayer; *Solomon*'s Prayer uſed at the Dedication of the magnificent Temple, which he built to God, is the longeſt we meet

meet with in Holy Scripture. And ſaith holy *Auguſtine*, the buſineſs of Prayer is rather done by ſighs, groans, and fervency of heart, then by multiplicity of words.

RUBRICK.

Then ſhall the Prieſt and the People with him, ſay the Lords Prayer.

OUr Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. Amen. Luk. 11. 2, 3, 4.

For the often uſe of this Prayer in our Liturgick Offices, and the meaning of it, ſee before.

The Verſicle.

Prieſt. *O Lord, deal not with us after our ſins.*

Anſwer. *Neither reward us after our iniquities,* Pſal. 130. 3.

Let

Let us pray.

[Why this is ſo often uſed, ſee before.]

O *God merciſull Father, that deſpiſeſt not the ſighing of a contrite heart,* Pſal. 51. 17. *nor the deſire of ſuch as be ſorrowful; mercifully aſſiſt our prayers that we make before thee in all our troubles and adverſities, whenſoever they oppreſs us; and graciouſly hear us, that thoſe evils which the craft and ſubtilty of the devil or man worketh againſt us, be brought to nought, and by the providence of thy goodneſs they may be diſperſed, that we thy ſervants, being hurt by no perſecutions, may evermore give thanks unto thee, in thy holy Church, through Jeſus Chriſt our Lord,* Pſal. 20. Pſal. 86. 7.

O Lord, ariſe, help us, and deliver us for thy Names ſake, Nehem. 1. 9, 10, 11. Ezek. 20. 9. Ezek. 36. 12.

O *God, we have heard with our ears, and our fathers have declared unto us the noble works that thou didſt in their days, and in the old time before them,* Pſal. 78. 3, 4. Pſal. 43. 1.

O Lord, ariſe, help us, and deliver us for thine honour.

Glory

Glory be to the Father, and to the Son, and to the Holy Ghoſt:

Anſw. *As it was in the beginning, is now, and ever ſhall be, world without end. Amen.* [Why this is uſed, and ſo often, ſee before.]

From our enemies defend us, O Chriſt, Pſal. 25. 15, 16, 17, 18, 19.

Graciouſly look upon our afflictions.

Pitifully behold the ſorrows of our hearts.

Mercifully forgive the ſins of thy people.

Favourably with mercy hear our Prayers.

O Son of David, *have mercy upon us,* Luk. 18. 9.

Both now and ever vouchſafe to hear us, O Chriſt, John 14. 13, 14.

Graciouſly hear us, O Chriſt; graciouſly hear us, O Lord Chriſt.

Prieſt. *O Lord, let thy mercy be ſhewed upon us.*

Anſw. *As we do put our truſt in thee,* Pſal. 33. 22.

Note. All the forementioned Prayers, with the Reſponds, are ſhort, lively, active and ſpirited, Prayers uttered with fervency, which are moſt available with God, when they come from devout and righteous ſouls,

Jam.

Jam. 5. 16. it is the ſhort Prayer which pierceth Heaven; God looks not at how much we pray, but how well we pray, how heartily and ſincerely we pray. Such were the Prayers of the moſt devout Chriſtians in ancient times, whoſe hearts fired with zeal and devotion, did paſſionately ſend forth ſhort Prayers, as the hotteſt Springs ſend forth their waters by ebullitions.

Let us pray. [See before.]

WE humbly beſeech thee, O Father, mercifully to look upon our infirmities; and for the glory of thy Name, turn from us all thoſe evils that we moſt righteouſly have deſerved; and grant that in all our troubles we may put our whole truſt and confidence in thy mercy, and evermore ſerve thee in holineſs and pureneſs of living, to thy honour and glory, through our only Mediatour and Advocate, Jeſus Chriſt our Lord. Amen.

Note the fulneſs of this Prayer, and by this judge of all the reſt: Herein we pray, that God would in mercy pardon the ſinful frailties and infirmities of our lives, and the imperfections of thoſe very Prayers wherein we beg that pardon. This we beg, not for our merits, for we can merit nothing at his hands,

hands, but upon the account of his mercy. And we pray further, that he would divert from us all the evil of puniſhment, which our evil of ſin might move him juſtly to inflict upon us; and that whatever calamities befall us in this world, for our own defaults, yet we may repoſe confidence in his mercy, and not diſtruſt him, though he kill us, however we may have cauſe enough to diſtruſt our ſelves; but that we may be awakned, and warned by the puniſhments which he is pleaſed to inflict upon us, to walk more warily for the future, to make our actions more holy, and our lives more pure, that ſo we may bring good to our ſelves, and honour and glory to him; and all this, as we do all other things convenient and needful for us, we beg not through the mediation and interceſſion of any Saint or Angel, but through our only Mediatour and Advocate, Jeſus Chriſt our Lord.

A Prayer of St. Chryſoſtom.

ALmighty God, who haſt given us grace at this time with one accord to make our common ſupplications unto thee, and doſt promiſe, that when two or three are gathered together in thy Name, thou wilt grant their requeſts; Fulfill now, O Lord, the deſires and peti-

petitions of thy ſervants, as may be moſt expedient for them, granting us in this world knowledge of thy truth, and in the world to come life everlaſting. Amen.

2 Cor. 13. 14.

THe grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the Holy Ghoſt be with us all evermore. Amen.

Here endeth the Litany.

And be it noted, that the Litany is no diſtinct Service properly, for a Service conſiſts of Pſalms, Leſſons, Creed, Thankſgivings, and Prayers diſtinct, only it is a diſtinct Form, and many times made uſe of as a fit preparative to other enſuing Offices. Formerly notice was uſed to be given, by the tolling of a Bell, when it was to be ſaid. The accuſtomed days for the ſaying of it, are Sundays, Wedneſdays, Fridays, the three days of Rogation, and other Faſting-days appointed to be obſerved in times of Plague, Famine, War, and other general calamities; and it is a devotional piece of Service very ſuitable to all ſuch times. The uſual place for ſaying of it, where it can be done conveniently, is in the midſt of the Church, and juſt before the Chancel-door, the Miniſters turning their faces towards the Altar, or

or Communion-Table, when they ſay it: For, ſaith *Chryſoſtom*, it is fit that the Miniſter who officiates in Prayer, ſhould put on the outward garb and deportment, as well as the inward mind of a Supplicant; and therefore he is to be in the kneeling poſture, the poſture of penitents, when he is performing this penitential Office; and he is to perform it in the appointed place, in imitation of the Prieſts and Miniſters under the Law, who were commanded in their penitential Service, to weep between the Porch and the Altar, and to ſay, *Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen ſhould rule over them: wherefore ſhould they ſay among the people, Where is their God?* Joel 2. 17. To conclude, the Litany, take it in the whole, and in every part of it, is ſo excellent a Form of all good devotion, that they muſt needs be upbraided either with errour, or ſomewhat worſe, whom in all parts this principal and excellent Prayer doth not fully ſatisfie. The corruptions brought into former Litanies, by addition of Saints names, and Invocation of Saints, are purged away in ours, ſo that there is not any Litany extant more complete then ours is; the Church in other Divine Offices hath exceeded other Churches, but in this her ſelf.

R U-

RUBRICK.

Prayers and Thanksgivings upon ſeveral occaſions, to be uſed before the two final Prayers of the Litany, or of Morning and Evening Prayer.

PRAYERS.

For Rain.

O *God heavenly Father, who by thy Son Jeſus Chriſt haſt promiſed to all them that ſeek thy kingdom, and the righteouſneſs thereof, all things neceſſary to their bodily ſuſtenance,* Mat. 6. 33. *Send us, we beſeech thee, in this our neceſſity, ſuch moderate rain and ſhowres, that we may receive the fruits of the earth to our comfort, and to thy honour, through Jeſus Chriſt our Lord. Amen.* Jam. 4. 3. Jam. 5. 18. Hoſ. 2. 21, 22. 1 King 8. 35, 36. John 14. 13, 14.

For fair weather.

O *Almighty Lord God, who for the ſin of man didſt once drown all the world, except eight perſons,* 1 Pet. 3. 20. *and afterward of thy great mercy didſt promiſe never to deſtroy it ſo again,* Gen. 8. 21, 22. *We humbly beſeech thee, that although we for our iniquities have wor-*

worthily deſerved a plague of rain and waters, yet upon our true repentance thou wilt ſend us ſuch weather, as that we may receive the fruits of the earth in due ſeaſon, and learn both by thy puniſhment to amend our lives, and for thy clemency to give thee praiſe and glory, through Jeſus Chriſt our Lord. Amen.

In the time of Dearth and Famine.

O *God heavenly Father, whoſe gift it is, that the rain doth fall, the earth is fruitful, beaſts increaſe, and fiſhes do multiply,* Job 38. 25, 26, 27, 28. Gen. 1. *Behold, we beſeech thee, the afflictions of thy people, and grant that the ſcarcity and dearth (which we do now moſt juſtly ſuffer for our iniquity) may through thy goodneſs be mercifully turned into cheapneſs and plenty, for the love of Jeſus Chriſt our Lord; to whom with thee, and the Holy Ghoſt be all honour and glory, now and for ever. Amen.* 2 Chron. 20. 9. 2 Chron. 6. 26, 27, 28, 29, 30, 31. Rom. 8. 32. Deut. 11. 13, 14.

Or this.

O *God merciful Father, who in the time of* Eliſha *the Prophet didſt ſuddenly in* Samaria *turn great ſcarcity and dearth into plenty and cheapneſs,* 2 King. chap. 6. & chap. 7.

Have mercy upon us, that we who are now for our ſins puniſhed with like adverſity, may likewiſe find a ſeaſonable relief: increaſe the fruits of the earth by thy heavenly benediction; and grant that we, receiving thy bountiful liberality, may uſe the ſame to thy glory, the relief of thoſe that are needy, and our own comfort, through Jeſus Chriſt our Lord. Amen. 1 King. 8. 35, 36, 37, 38, 39, 40.

In the time of War and Tumults.

O *Almighty God, King of all Kings, and Governour of all things, whoſe power no creature is able to reſiſt, to whom it belongeth juſtly to puniſh ſinners, and to be merciful to them that truly repent; ſave and deliver us, we humbly beſeech thee, from the hands of our enemies; abate their pride, aſſwage their malice, and confound their devices; that we, being armed with thy defence, may be preſerved evermore from all perils, to glorifie thee, who art the only giver of all victory, through the merits of thy only Son Jeſus Chriſt our Lord. Amen.* 2 Sam. 22. 32. Iſa. 45. 22. Pſal. 76. 7, 10. 1 King. 8. verſ. 44, &c.

In the time of any common Plague, or Sickneſs.

O *Almighty God, who in thy wrath didſt ſend a Plague upon thine own people in the*

the wilderneſs, for their obſtinate rebellion againſt Moſes *and* Aaron, Numb. 16. *and alſo in the time of King* David *didſt ſlay with the plague of Peſtilence threeſcore and ten thouſand, and yet remembring thy mercy didſt ſave the reſt,* 2 Sam. 24. 15, 16. *Have pity upon us miſerable ſinners, who now are viſited with great ſickneſs and mortality; that like as thou didſt then accept of an atonement, and didſt command the deſtroying Angel to ceaſe from puniſhing,* 2 Sam. 24. 16. *ſo it may now pleaſe thee to withdraw from us this plague and grievous ſickneſs, through Jeſus Chriſt our Lord. Amen.*

In the Ember weeks, to be ſaid every day, for thoſe that are to be admitted into Holy Orders.

ALmighty God our heavenly Father, who haſt purchaſed to thy ſelf an univerſal Church, by the precious bloud of thy dear Son, Act. 20. 28. Coloſ. 1. 13, 14. Tit. 2. 14. Rev. 1. 5. Rev. 7. 14. *mercifully look upon the ſame, and at this time ſo guide and govern the minds of thy ſervants the Biſhops and Paſtours of thy flock, that they may lay hands ſuddenly on no man,* 1 Tim. 5. 22. *but faithfully and wiſely make choice of fit perſons to ſerve in the ſacred Miniſtery of thy Church,* Act. 1. 24, 25, 26. *And to thoſe, which*

ſhall be ordained to any holy function, give thy grace and heavenly benediction, that both by their life and doctrine they may ſet forth thy glory, and ſet forward the ſalvation of all men, through Jeſus Chriſt our Lord. Amen. 1 Tim. 4. 16. Deut. 33. 8.

Or this.

ALmighty God the giver of all good gifts, who of thy divine providence haſt appointed divers orders in thy Church, 1 Cor. 12. 28, 29. Epheſ. 4. 11, 12. 1 Pet. 4. 10. 1 Cor. 12. 4. *Give thy grace, we humbly beſeech thee, to all thoſe, who are to be called to any office and adminiſtration in the ſame; and ſo repleniſh them with the truth of thy doctrine, and indue them with innocency of life, that they may faithfully ſerve before thee, to the glory of thy great Name, and the benefit of thy holy Church, through Jeſus Chriſt our Lord. Amen.*

Note. The four Ember weeks were anciently weeks of Abſtinence, quarterly Faſts obſerved in the four ſeaſons of the year; the Wedneſday, Friday, and Saturday after the firſt Sunday in Lent, for the Spring; the Wedneſday, Friday, and Saturday after the Feaſt of Pentecoſt, for the Summer; the Wedneſday, Friday, and Saturday after Holy Croſs,

Croſs, *September* the 13*th.* for the Autumn; and the Wedneſday, Friday, and Saturday after St. *Lucies* day, *December* the 13*th.* for the Winter. Now the Church enjoyned Wedneſday, Friday, and Saturday to be weekly obſerved, becauſe Chriſt was betrayed by *Judas* on a Wedneſday, was crucified on a Friday, and was laid in the Sepulchre on a Saturday. And the Church enjoyned theſe days to be quarterly obſerved as Faſting-days, for theſe following reaſons: 1. That Chriſtians might be as devout as the *Jews*, who obſerved four ſeveral and ſolemn times of Faſt in the year, *Zechar.* 8. 19. 2. Becauſe theſe are the Firſt-fruits of every Seaſon, which we rightly dedicate to the ſervice and honour of God, that beginning every Seaſon ſo devoutly, we may learn to ſpend the whole year accordingly; and that by this means we may procure Gods bleſſing upon the Fruits of the year ariſing out of the Earth, which are at theſe Seaſons either ſown, ſprung up, come to ripeneſs, or gathered into Barns. 3. That we may call our ſelves yearly to a ſtrict account for our ſins committed every Seaſon, and ſadly and ſeriouſly repent of them. 4. That we may implore Gods mercy to our bodies, in freeing us from thoſe common diſtemperatures, which uſually are predominant at theſe four

Seaſons. 5. That we may procure the greater bleſſing upon the Miniſters received into Holy Orders at theſe four Seaſons of the year, by Prayer, Faſting, and impoſition of hands. Now the forementioned weeks are called Ember weeks, from an old Saxon word *Enthber*, which denotes Abſtinence; or, ſay others, from the word *Ember*, now commonly in uſe, which ſignifies Aſhes, for Aſhes were a ceremony frequently made uſe of in times of Faſting, and carried with it ſignificancy ſufficient; from which ceremony the firſt day of the Lent-faſt, was termed *Aſh-wedneſday*: of which it is probable I may ſay ſomething more in proper place.

A Prayer for the High Court of Parliament, to be read during their Seſſion.

MOſt gracious God, we humbly beſeech thee, as for this Kingdom in general, ſo eſpecially for the High Court of Parliament, under our moſt religious and gracious King at this time aſſembled: That thou wouldſt be pleaſed to direct and proſper all their conſultations to the advancement of thy glory, the good of thy Church, the ſafety, honour, and welfare of our Soveraign, and his Kingdoms; that all things may be ſo ordered and ſettled by their endeavours upon the beſt and ſureſt foundations, that peace

peace and happineſs, truth and juſtice, religion and piety may be eſtabliſhed among us for all generations. Theſe and all other neceſſaries for them, for us, and thy whole Church, we humbly beg in the Name and Mediation of Jeſus Chriſt our moſt bleſſed Lord and Saviour. Amen.

Note: No perſons can be offended at this Prayer, who are not enemies to all goodneſs, and rather deſire that debauchery and wickedneſs ſhould overſpread a Nation, to the ſhame and diſhonour of it, than piety and vertue, to advance its reputation.

A Collect or Prayer for all conditions of men, to be uſed at ſuch times when the Litany is not appointed to be ſaid.

O *God the Creator and Preſerver of all mankind, we humbly beſeech thee for all ſorts and conditions of men, that thou wouldeſt be pleaſed to make thy ways known unto them; thy ſaving health unto all nations,* Pſal. 67. 1, 2. 1 Tim. 2. 1, 2, 3, 4. *More eſpecially we pray for the good eſtate of the Catholick Church,* Gal. 6. 10. Pſal. 122. 6. *that it may be ſo guided and governed by thy good ſpirit, that all who profeſs and call themſelves Chriſtians, may be led into the way of truth, and hold the faith in unity of ſpirit, in the bond of peace, and in*

righteouſneſs of life, Epheſ. 4. 3. *Finally we commend to thy fatherly goodneſs all thoſe who are any ways afflicted, or diſtreſſed in mind, body, or eſtate*, Heb. 13. 3. [*eſpecially thoſe for whom our prayers are deſired] *that it may pleaſe thee to comfort and relieve them according to their ſeveral neceſſities; giving them patience under their ſufferings, and a happy iſſue out of all their afflictions. And this we beg for Jeſus Chriſt his ſake. Amen.*

**This to be ſaid when any deſire the prayers of the Congregation.*

A Prayer that may be ſaid after any of the former.

O *God, whoſe nature and property is ever to have mercy and to forgive, receive our humble petitions*, Pſal. 103. 13. *and though we be tied and bound with the chain of our ſins, yet let the pitifulneſs of thy great mercy looſe us, for the honour of Jeſus Chriſt our Mediatour and Advocate. Amen.*

Note. Touching the preceding Prayers, and following Thankſgivings, may it be obſerved, that extraordinary dangers ſhould of themſelves invite us, and ſtir us up to extraordinary Prayers; and extraordinary deliverances from thoſe dangers, ſhould equally move

move us to extraordinary thankfulneſs; as we are to pray to God for the bleſſings we would obtain, ſo we are to praiſe him when they are obtained; when God opens his hand to gratifie us, we ſhould open our mouths to glorifie him. It is the Apoſtles preſcribed method to begin with Prayer, and to end with Thankſgiving, 1 *Tim.* 2. 1. indeed where the concernment is National, a proviſion in ſuch caſes is uſually better made, by fixing ſet days to be ſolemnly and religiouſly obſerved; but it many times happens, that the calamities inflicted, and mercies received, are only Provincial, or peculiar to ſome one County, Town, City, or Vicinage, ſo that they may not reach the cognizance of the Supreme Magiſtrate; therefore are theſe Prayers and Thankſgivings compoſed, that they may be ready upon all occaſions for us to have recourſe to, when there are no ſet days indicted for ſuch a purpoſe.

THANKS-

THANKSGIVINGS.

A General Thankſgiving.

ALmighty God Father of all mercies, 2 Cor. 1. 3. *we thine unworthy ſervants do give thee moſt humble and hearty thanks*, Pſal. 116. 12, 13. *for all thy goodneſs and loving kindneſs to us, and to all men*, 1 Tim. 2. 1. [* particularly to thoſe who deſire now to offer up their praiſes and thankſgivings for thy late mercies vouchſafed unto them] *We bleſs thee for our creation, preſervation, and all the bleſſings of this life; but above all for thine ineſtimable love in the redemption of the world by our Lord Jeſus Chriſt; for the means of grace, and for the hope of glory. And we beſeech thee give us that due ſenſe of all thy mercies, that our hearts may be unfeignedly thankful, and that we may ſhew forth thy praiſe, not only with our lips, but in our lives, by giving up our ſelves to thy ſervice, and by walking before thee in holineſs and righteouſneſs all our days*, Luk. 1. 74, 75. Tit. 2. 11, 12. *through Jeſus Chriſt our Lord; to whom with thee and the Holy Ghoſt be all honour and glory, world without end. Amen.*

* *This to be ſaid when any that have been prayed for, deſire to return praiſe.*

Note.

Note. This Thankſgiving is not only warrantable by more Texts of Scripture then I have cited, but it is ſo excellent both for matter and method, that all Churches and Writers can hardly ſhew a better form, ſo full of matter, and that comprized in ſo few words. This needs no vindication, becauſe no perſons in their right wits, can object any thing juſtly againſt it.

For Rain.

O *God our heavenly Father, who by thy gracious providence doſt cauſe the former and the latter rain to deſcend upon the earth*, Deut. 11. 14. *that it may bring forth fruit for the uſe of man*, Pſal. 104. 84. *We give thee humble thanks that it hath pleaſed thee in our great neceſſity to ſend us at the laſt a joyful rain upon thine inheritance, and to refreſh it when it was dry*, Deut. 28. 12. Pſal. 147. 8. Jer. 5. 24. Pſal. 68. 9. *to the great comfort of us thy unworthy ſervants, and to the glory of thy holy Name, through thy mercies in Jeſus Chriſt our Lord. Amen.*

For fair weather.

O *Lord God, who haſt juſtly humbled us by thy late plague of immoderate rain and waters,*

waters, and in thy mercy hast relieved and comforted our souls by this seasonable and blessed change of weather; We praise and glorifie thy holy Name for this thy mercy, and will always declare thy loving kindness from generation to generation, through Jesus Christ our Lord. Amen.

For Plenty.

O *Most merciful Father, who of thy gracious goodness hast heard the devout prayers of thy Church, and turned our dearth and scarcity into cheapness and plenty; We give thee humble thanks for this thy special bounty, beseeching thee to continue thy loving kindness unto us, that our land may yield us her fruits of increase, to thy glory and our comfort, through Jesus Christ our Lord. Amen.*

For Peace and Deliverance from our Enemies.

O *Almighty God, who art a strong tower of defence unto thy servants against the face of their enemies; We yield thee praise and thanksgiving for our deliverance from those great and apparent dangers wherewith we were compassed. We acknowledge it thy goodness that we were not delivered over as a prey unto them,* Psal. 124. *beseeching thee still to continue*

such

ſuch thy mercies towards us, that all the world may know that thou art our Saviour and mighty deliverer, through Jeſus Chriſt our Lord. Amen.

For reſtoring publick Peace at home.

O *Eternal God our heavenly Father, who alone makeſt men to be of one mind in a houſe,* Pſal. 68. 6. *and ſtilleſt the outrage of a violent and unruly people,* Pſal. 65. 7. *We bleſs thy holy Name that it hath pleaſed thee to appeaſe the ſeditious tumults, which have been lately raiſed up amongſt us; moſt humbly beſeeching thee to grant to all of us grace, that we may henceforth obediently walk in thy holy commandments, and leading a quiet and peaceable life in all godlineſs and honeſty,* 1 Tim. 2. 2. *may continually offer unto thee our ſacrifice of praiſe and thanksgiving for theſe thy mercies towards us,* Heb. 13. 15. *through Jeſus Chriſt our Lord. Amen.*

For deliverance from the Plague, or other common ſickneſs.

O *Lord God, who haſt wounded us for our ſins, and conſumed us for our tranſgreſſions, by thy late heavy and dreadful viſitation, and now in the midſt of judgment remembring mercy, haſt redeemed our ſouls from the jaws of death; We offer unto thy fatherly goodneſs our ſelves, our ſouls and bodies, which thou haſt deli-*

delivered, to be a living ſacrifice unto thee, Rom. 12. 1. *always praiſing and magnifying thy mercies in the midſt of thy Church, through Jeſus Chriſt our Lord. Amen.*

Or this.

WE humbly acknowledge before thee, O moſt merciful Father, that all the puniſhments which are threatned in thy Law, might juſtly have fallen upon us, by reaſon of our manifold tranſgreſſions and hardneſs of heart. Yet ſeeing it hath pleaſed thee of thy tender mercy upon our weak and unworthy humiliation, to aſſwage the contagious ſickneſs, wherewith we lately have been ſore afflicted, and to reſtore the voice of joy and health into our dwellings; we offer unto thy divine Majeſty the ſacrifice of praiſe and thanksgiving, lauding and magnifying thy glorious Name for ſuch thy preſervation and providence over us, through Jeſus Chriſt our Lord. Amen.

Note. Theſe Thankſgivings extraordinary, anſwer moſt of them to the Prayers extraordinary foregeing; we praiſe God in the latter, for what we prayed for in the former. They need not be Scriptured out exactly, for they are the very Scriptures themſelves, both for ground of matter, and form of words. They are of a very rational con-

contrivance, for great deliverances ought to have perpetual remembrances, and the gracious favours of God beſtowed upon us, are to be remembred and acknowledged with gratitude. The very Heathens in their Hiſtories ſhew it to be uſual, and God in Scripture by his injunction makes it neceſſary, *Deut.* 4. 9, 10. that we ſhould dutifully repay to God our tribute of praiſe, for the great and undeſerved benefits which we have received from him, *Pſal.* 111. 4. Thus have I, for the good of the Church, (I hope) and for the glory of God, and for the ſatisfaction of ſome who may have prejudices againſt our publick Divine Service, and upon that account may abſent themſelves from it, or not joyn in it with that devotion as they ought to do; and I am ſure without making any unhandſom and uncharitable reflections (which is a very great errour of the Pen) upon any perſons whatſoever, who do but own Chriſt and God as they are revealed in Scripture, and profeſs Chriſtianity, contributed my poor endeavours to invite ſo many in, as can be rationally moved and perſwaded, to joyn with us in our Chriſtian Aſſemblies, that we may with one heart, mind and mouth glorifie God, and ſerve him without diſtraction, who is I am ſure the God of order, and not of confuſion.

FINIS.